

The Crest-Jewel of

SREE YÔGA VĀSISHTHA

SREE VĀSISHTHA MAHĀ RĀMĀYANA

VOLUME FIVE

Upasama Prakarana : Prakarana Five

*A True Translation of Sage Valmiki's Immortal Sanskrit
Work of the Same Name in 32,000 verses*

By

Vidvan 'Arshakavisiromani'

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P R E F A C E

Sree Yoga Vasishtha or Sree Vasishtha Maha Rama-yana, a peerless work of spiritual splendour is a perennial flow of the stream of knowledge inexpressible in words and ununderstood by the so called great men of wisdom as they lack in the base for the great edifice of knowledge to be built upon. To get at the knowledge of the highest reality is as easy as it is impossible at the same time; easy to the lucky believer and impossible to the non-believer. The book is full with words of wisdom, fruits of spiritual experiences and canons which guide every earnest seeker after truth to easily reach the goal. Any praise of the book will be too low and too inadequate. The thoughts must be pondered over and meditated upon to reap the fullest benefit. It is not a novel to read once and set aside; with attention and zeal, the essence must be absorbed in one's mind.

This is the fifth volume of the series and the sixth Nirvana Prakarana Poorvartha is in print. In these days of the worship of the Mammon and the Woman along with Wine, the readers of such books as these will be very few. When compared to the cost of production, the returns are too small to need mention. This is a work of dedicated service to Self and self-purification. As such the worldly gains are the other-worldly losses and vice versa. I am grateful to my very good readers for their warmth and goodwill towards my work, however poorly it is done, as I am a bundle of weaknesses, handicaps and ill-equipments. I apologise to the readers for my lapses and crave their indulgence as I am single-handed and helpless in the noble task of bringing out these volumes, in succession, though slowly.

In this connection I will be failing in my duty if I do not acknowledge with thanks many my indebtedness

to my friend Sri Chadella Sita Ramaiah, B.Com; A.C.A; for sending me Rs.3,116/-unasked towards the printing of this volume, though he asked me not to mention his name at all. There were many occasions when he did the same and showed his deep interest in my Telugu Verse Valmiki Ramayana etc. An embodiment of devotion to Sri Rama, his very family Deity for over generations, he lives for Sri Rama and sacrifices any thing and every thing for Him and His devotees. Rich men are many but they are poor in noble thoughts. He set an example to others to follow in helping noble works unsolicited, spontaneously and show in practice and not in mere words in wisely utilising the money, justly earned and carefully kept for the purpose. I also thank many good men and women, who send the cost of the volume sent to them, after it is out from the press. I thank the printer Sri A.Veerabhadra Rao for under-taking with devotion to print the work, though for money. I also thank all my friends and well-wishers who kindly present me with Rs.116/- on almost every birth-day of mine in return to the books I present to them on the occasion.

I am determined to finish the work at any cost simultaneously in Telugu and English as my humble offering to my mother-tongue and a gift for the benefit of seekers after Truth in India and abroad who do not know Telugu or Sanskrit respectively. The great work is really untranslatable; those who attempted previously left me with a need for an authentic true translation. Hence my humble attempt, which may still leave the need for a better translation, in future by a competent scholar-saint.

Kakinada
2-9-'88

BULUSU VENKATESWARULU

CONTENTS

<i>Sarga</i>	<i>Subject</i>	<i>Page Number</i>
1.	Description of the Noon	1
2.	Rama's recapitulation of Vasishtha's teaching	4
3.	The State of the Assemblage	8
4.	Rama's Question	10
5.	Exhortation for the highest tranquillity	13
6.	The state and fate of the virtuous	18
7.	Knowledge like the fruit of the sky	19
8.	The Siddha Geeta	20
9.	Janaka's deductions from the incident	22
10.	The determination of Janaka	28
11.	Janaka's commanding the mind	30
12.	The Glory of Prajna, keen wisdom	31
13.	The control over the mind	35
14.	What is one's own mind ?	45
15.	The Description of Trishna, avidity	50
16.	The Cure for avidity	52
17.	Exhortation for the destruction of avidity	54
18.	The Description of the Jivanmukta	57
19.	Punya's Exhortation to Pavana	62
20.	The same Continued	65
21.	The birth of the Yoga to cure the Avarice	68
22.	The Remembrance of the words of Virochana	70
23.	Virochana's words of eternal wisdom	74
24.	The ways and means of curing the mind-disease	76
25.	Bali's Self-Enquiry	82
26.	Exhortation to Bali	83
27.	Bali attains repose in Peace	85
28.	Bali's Reconciliation	88
29.	Bali's Attainment of Brahmanirvana	89
30.	Prahlada's state of rest in Peace	94
31.	Narayaneekarana in Prahlada Nirvana	96
32.	The words of the wise Vibudhas, gods	101
33.	Narayana's Departure	103

34. The Fortune of Prahlada by his own teaching	106
35. The contemplation of the Brahman	116
36. The Self-Praise	123
37. The Worry of the Demon-race	129
38. Parameswara's intervention	131
39. Vishnu's Exhortation to Prahlada	132
40. Prahlada's Enlightenment	136
41. The Coronation of Prahlada	139
42. The Perfect Happy State of Prahlada	142
43. Prahlada's repose in Peace	143
44. The Story of Gaadhi	146
45. " continued	149
46. His Fall	152
47. The Story Of Gaadhi continued	156
48. " "	159
49. The end of the story of Gaadhi	164
50. The Attainment of Rama's desire	168
51. The Story of Uddalaka	176
52. Uddalaka's pondering over the world-myth	180
53. Uddalaka's Self-enquiry	186
54. Uddalaka in full peace and tranquillity	193
55. Uddalaka's Nirvana	201
56. What is Dhyana, meditation ?	204
57. Rejection of difference	210
58. The Story of Suraghu	212
59. Suraghu's Tranquillity	216
60. Suraghunirvana	219
61. The meeting of Suraghu with Parighan	220
62. The determination to sit in meditation	224
63. The firm determination of Suraghu and Parighan	226
64. Upadesa, Exhortation or Spiritual teaching	227
65. The Story of Bhasa and Vilasa	232
66. The utter transitoriness of the world	234
67. The Inner attachments, an examination of	237
68. Attachment	241
69. The Glory of Peacefulness	246
70. Asangavikalpopadesa	247
71. The Agony of Samsara, worldly life	250
72. The Nature of Salvation	256

73. The Self	260
74. The Glory of Dispassion and Renunciation	263
75. Liberation : Non-liberation	271
76. Comparison between Samsara and Sagara	276
77. The Jivanmukta	277
78. The Description of Yoga	281
79. The Qualities of the best of Knowledge	286
80. The relationship between Drisya and Darsana	288
81. The Chittasatta, the power of the mind	292
82. Command over the senses	294
83. The Power of the Mind	302
84. The description of the mind-world of Veetahavya	305
85. The Samadhiyoga of Veetahavya	309
86. Dejection of the Sense-group	311
87. Veetahavya's Nirvana	315
88. The Absolute Rest of Veetahavya	317
89. Sadvicharavilasayogopadesa	319
90. Chittopadesavicharayogopadesa	323
91. Samskritibeejavicharayogopadesa	326
92. Samskriti Prakaranakramayogopadesa	335
93. Samadarsana, seeing all as equal	339
Glossary	347

E R R A T A

Page	Line	Correct as	Page	Line	Correct as
1	4	Description	8	32	enters
„	20	darkness	10	13	Vasishtha
2	10	with infinite	13	6	Vasishtha :-
4	5	saluted	14	15, 16	a good
„	7	awaiting			teacher
„	13	to spend the day			pursuer.
6	31	and	43	20	existent
8	10	brother	205	1	though
„	24, 25	lotus-seat	340	34	dispels

Sree Yôga Vāsishtha

Sree Vāsishtha Mahā Rāmāyana

5. UPASAMA PRAKARANA

1. The Discription of The Noon

Sri Vasishtha said 'Rama, I will now tell you about Upasama, which leads one to Nirvana, the Final Bliss.' By the time Vasishtha said so, the whole assemblage was full with joy and it remained as calm as the starry sky of the sarat season. The words of Vasishtha were as pure and serene as they were blissful. All the kings in the audience were calm and serene like the lotuses in the lake, when the wind ceases to blow. Like the minds of the ladies living lonely for long, the strength of their allurements decreased very considerably. By hearing the words of the sage, the lotus-like hands of the swan-like ladies became contracted. The sounds of ornaments resembling the cries of the crows then ceased. Placing the pointing fingers on their noses, the kings immersed themselves in long meditation. Like the morning lotus, Rama was full of glow, just as darkness disappears with the rise of the Sun, ignorance in him disappeared with the words of knowledge of sage Vasishtha just as the peacock hears joyfully the sounds of the clouds, Dasaratha listened gladly to the words of

wisdom of Vasishtha. With great effort, the minister called Sarana withdrew his mind-monkey, full of fickleness from all pleasures and goaded it to attentively hear the words of the sage. Vasishtha's exhortation, the lustre of his moon-rays of self-knowledge the spiritual training he received made Lakshmana have in his pure mind the goal of the real form of the Brahman very well reflected. The mind of Satrugna, the conqueror of his enemies, became full and due to the resultant blissful state he shone like the full moon with by infinite happiness. The sorrowful mind of Sumitra like a Sumitra (true friend) turned out to be fully under control. The minds of all then were like lotuses blossomed fully. The saints and kings there became possessors of mind-gems and enlightened hearts.

Then the great sound of the conch, like the sound of the thick cloud at the time of Deluge and the sound of the big ocean, indicating that it was mid-day was heard by all, spreading to all nooks and corners. Just as the sound of the koel ceases with the sound of clouds the words of the sage stopped with the sound of the conch at noon. Vasishtha stopped his discourse since no sage ever tries to beat out the great sound. Observing silence for a while, Vasishtha after the cessation of the very loud sound said to Rama: "Rama we shall stop for the day and begin the next morning. To set an example to the rest of the Brahmins, I shall perform the daily duties ordained by the scriptures as good customs and systems must be allowed to continue. You also please get up to perform the customary and the compulsory rites and duties like bath, charity and worship." So saying Vasishtha got up from his seat.

With him king Dasaratha also got up along with the audience like the Sun getting up along with the moon from the rising-hill, with them the whole assemblage began to move just as with the mild wind the lotus-lake with her eyes resembling the 'black bees moves. The audience stood up while from the flower-garlands the black - bees came out giving a glow to them just as at the Sunrise on the setting mountain, groups of elephants stand up, with the rubbing of the bodies of men in the audience, their anklets were broken to pieces. As their ornaments were with rubies bedecked, the atmosphere presented a spectacle of dawn with red-coloured clouds, with the sounds of the black-bees coming out of the flower-garlands around their crowns, with the glittering of different gems of different colours which presented a spectacle of the rain - bow in the sky, the assemblage shone bright. It also appeared as a forest' with groups of fair flower-bunches like fans in creerers-like fair hands of females and with the spreading of proud elephants. It also shone like a forest full with mandara flowers moving by the wind, wearing a red dress, the lustre of the ornament-group shining bright by mutual rubbing. Moreover' it shone like the quarters during the sarat season, which fills all over the earth with flowers, creating calm clouds with camphor - like mist. Again it shone bright making the sky red - coloured with the rays emanating from the front part of the gems of the moving crowns of kings in the audience, with fully blossomed lotuses, at the time of dawn it withdrew the activities of the day. In the ocean of lustre of the gems, with face-lotuses, with sounds of the feet-ornaments as the sound of the *saarasa* birds, like the lake of lotuses, the assemblage was full with many kings, and shone like a new creation of innumerable beings.

All the kings saluted Dasaratha and came out of the palace just as the rays of the gems within the ocean come out in the form of a rain-bow. The ministers Sumantra and others, experts in etiquette and erudition saluted Vasishtha and Dasaratha and left the place with their permission. Vamadeva, Viswamitra and others stood before Vasishtha awaiting their departure with him. Dasaratha worshipped the sages, took leave of them and left the place, the foresters to the forest, the sky-roamers to the sky, the citizens to the city retired to meet again the next morning. As per the wish of Dasaratha and Vasishtha, Viswamitra wished to spend the day with Vasishtha. Later Vasishtha worshipped by the best of brahmins, kings, saints and the sons of Dasaratha including Rama went to his hermitage like Brahma, whom the three worlds worship, goes to his world. Then he bade good-bye to Rama and others who lay prostrate at his feet. In the same way, he permitted to go with due manner the different people all of whom had all praise for him. Then Vasishtha blessed with the qualities of courage of conviction, nobility and divinity entered his house and performed the rites of a true brahmin. (1-41)

2. Rama's recapitulation of Vasishtha's teaching

The Moon-like, serene-minded monarchs after reaching their respective homes performed the prescribed duties of the day in full. So did Vasishtha, Rama, kings, saints and the brahmins. The kings and others took their bath in the waters of beautiful lakes with the white, red and

blue lotuses and different birds like the swans. They gave as alms to the brahmins cows, lands, sesame seeds, gold etc. beds, cots, food and clothing. In their houses resembling the houses of gods bedecked with gems and gold, they worshipped the Gods like Vishnu, Siva, the Fire-God and the Sun-God etc. Next they took their meal with sons, grandsons, friends, relatives, servants etc. Then, only the eighth part of the day remained. The weather was fine and the atmosphere beautiful. In the evening they all performed the timely duties. The Sun then set. All of them worshipped the dawn, recited the sin-destroying spell hymns of praise and songs of prayer. Then night, the dispeller of the sorrow of women, like the moonshine born from the Moon-God of the milky ocean and the giver of joy, appeared. The offspring of the Raghu race slowly got up from the beds covered by flowers, camphor-particles, as fascinating as the full Moon orbit. Except Rama, the rest fell asleep and the night passed off as quick as a minute. Then Rama recapitulated the sweet and great words of Vasishtha just as the elephant brings back to its memory the fondness of the child-elephant. 'What is the process of the turning round of the wheel of Samsara? who are these men and women? Where are the peculiar beings coming from and where are they going? What is the real form of the mind? How does it rest in peace? How did the illusion come into existence? How will it go? What are its merits and demerits? How is the Atman as wide as the sky contracted itself thus? What is the essence of the great teachings of Vasishtha on the destruction of mind, conquest of the senses and the Self? It is

the Self that spreads the false Samsara in the form of the individual Self, mind, illusion etc. If these are destroyed, sorrow vanishes. How to destroy them easily? How can I separate the crane of intellect, joined together with the clouds of sense-pleasures from the Self? It is not possible to give up sense-pleasures, without which life has no meaning. Dangers are inevitable if they are not got rid of. what a perilous situation I face? Even the realisation of the Self is possible by the mind; it is the mind that throws one to the depths of sense-pleasures. Due to ignorance, it is created in us like the idea of *betala* ghost to the boy quite unavoidably. If the intellect illusionless, remains perfectly calm it would not think of other sense-pleasures just as the young lady will not think of any body else when her dear lover is with her. Oh when shall I rest in the Supreme Self with mind sans anger sans, desire, quite pure and sinless? When shall I live in the world full at ease and peace in the Self, by far, cool and calm than the full Moon par excellence? When shall my imaginative, creative longing mind give up its wretched form, becoming one with the Self" lives at peace like the wave in the ocean? When shall I cross over the ocean of Samsara spread over with the waves of avarice and the crocodiles of desires and be utterly devoid of sorrows? When shall I reach the highest state of Godhead, which the pure and pious desirers of salvation alone attain by the virtues of tolerance control of senses etc. with ability, eqnanimity, and joy? When shall this fever of Samsara making all limbs painful, all blood and flesh terrible and of

very long duration completely cease? Oh intellect when shall this mind rest at peace and calm like windless flame painless and bright? Like the *Garutman* easily crossing over the ocean, when shall my evil senses destroying the body by the worldly pleasures, being away from *samsara* cross the sea of sorrows? when shall the false illusion in me, as a fool who feels sorry for the loss of body, money and relations disappear like the white cloud in the *sarat* season? The joy of the forest of the *mandaara* flowers appears like straw to me. My only prayer now is for the attainment of Godhead as quickly as possible. Will you oh mind! ever attain the knowledge of the Self pure and pious as taught by the dispassionate sage? Oh wretched mind the subject of words like father, mother, son, even if my body is eaten by the python, I never desire you, O a brother-like intellect, fulfil the desire of your friend, myself, quick. Then both of us can attain salvation. Therefore, deeply ponder over the teachings of the great sage Vasishtha. Oh chaste daughter-like mind, I lie prostrate at your feet and pray be ready to attain the highest state of bliss destroying the wretched *samsara*. The great sage first taught me dispassion, the behaviour of the desirers of salvation, next the process of the origin of the world, next beautiful with examples, intelligible to the fit, he taught me the state of Existence (*Sthiti* Prakarana). Oh mind ponder over them. Even after pondering over many times, if the intellect does not firmly establish in it, it becomes vain like the cloud of the *sarat* season. Therefore more than the mind, the intellect is useful. (I-40)

3. The State of the Assemblage

Pondering over thus, Rama spent the night like the lotus awaiting the rise of the Sun. As the darkness was going out of sight, as the morning twilight was making its appearance, as the stars were becoming pale and as the quarters were becoming bright, with the sound of trumpets of morning, like the lotus in the lake of lotuses, Rama stood up. Performing the daily routine of the morning, sending a part of his retinue before him, Rama with his brother went to sage Vasishtha, who was alone in the state of deep contemplation. From a distance, Rama lay prostrate with humility to the great teacher. All did the same and stood there till the quarters were bright with Sunshine. Next the kings, the princes, the saints and the brahmins reached Vasishtha's abode just as the gods reach the abode of the creator Brahma. Then shone the abode of Vasishtha with men of distinction, horses, elephants and chariots fairly spread with royal splendour like a royal palace. In a moment Vasishtha came out of his samadhi, saw them all and with a smile pleased them all who stood with humility and devotion. Now, along with Viswamitra, Vasishtha got up into the chariot just as Brahma gets up to the lotus-seat. Then just as Brahma, with his retinue and huge army and the gods enter the house of Devendra the lord of Heaven, Vasishtha entered the house of Dasaratha. Awaiting and seeing Vasishtha, Dasaratha got up from his throne and came forward to welcome the sage three feet from his seat as Vasishtha entered the assemblage just as the king-swan along with other swans enters the manasasarovara. The assembly hall presented an atmosphere of humility

coupled with beauty. As he entered and took his seat, kings like Dasaratha, sages like Viswamitra, the saints and brahmins, ministers like Sumantra men of genius like Soumya, princes like Rama, sons of Ministers like Subha, deputy ministers and the citizens like Suhotra along with subordinates like Malava and citizens of other towns took their seats finding out the sign from Vasishtha to take their seats. The rest also took their seats, looking at Vasishtha. There was less noise while the people in the assemblage enquired the welfare of each other by mere signs of hands and nodding of heads. Fresh breeze coming out of the blossomed lotuses blew over the audience. Their garlands of pearls moved. From the cradles of big flowers, the wind-children brought fine fragrance and blew over there. Occupying chairs above the ground of flower-beds ladies looked at the sage through the windows. They were silent; they were fickle-eyed due to the fall of the rays of the Sun through the windows, red with the lustre of rubies, as some had white *vinjamaras* in their hands. As the pearl-like rays of the Sun reflected on the walls bedecked with gems, the black-bees mistook them as the new rising Sun and anticipated fresh flowers with honey, but getting disappointed they roamed in the sky like groups of clouds. In that august assemblage of great souls, by the luck and good of past lives, people heard the words of wisdom from the mouth of Vasishtha and they entered the heart and soul of them. Hence they extolled the glory and greatness of Vasishtha with wonder and awe. Men coming from the different quarters, different cities, heaven etc., the Siddhas, Vidyadharas, great saints, good brahmins etc., came, silently saluted Vasishtha and sat numb. Then they talked slowly with the great about the glory of Vasishtha. Coming out from the

fully blossomed red lotuses including the dust of flowers with the black-bees making the place grey coloured, made beautiful by the sounds of bells in front of the houses, good winds blew over the place. Moreover, bringing along with them the fragrance of the sandal woods, including the flowerdust and making even the clouds emit fragrance, cool winds along with the fog of the smoke of incense, making soft sounds as of the black-bees, emitting the fragrance of the lotus-garlands began to blow happily. (1-27)

4. Rama's Question

Then Dasaratha with words beautiful and tone loud as the cloud's spoke to Visishtha thus : "Revered Sir, are you rid of the strain of yesterday's speech ? It was really a rain of nectar which pleased us most. The words of wisdom of great souls, pure and serene like nectar dispell the darkness of ignorance and very much cool down the heart like rays of the moon. The good words of great men bestow unusual joy referring to the realization of the Supreme Being and dispelling the thick darkness of chronic ignorance. The divine tree of the celestial city, to which the great soul is compared, which is the beacon light to show the Self-gem and the creator of the creeper of lightning of discrimination deserves many salutations. Just as the moonshine dispels the darkness, the good words of great souls remove all kinds of physical and mental ills. By your great words, the ropes that bind one to samsara, the ropes of avarice and narrowmindedness became weak, like clouds in the sarat season. Just as the born-blind, by the application of the divine paste to cure blindness, attains sight and sees the gold, by your great spiritual instruction we are able to witness the pure Self by getting rid of the dirt of our sinful

ignorance. By the sarat season of your words of wisdom in the sky of our heart the sprinkles of the fog of the *vasanas* of *samsara* vanished. Even the creeper of the divine tree of the celestial city, or the wave of nectar of the ocean of joy can not give us as much joy as the good words of great souls like you. Rama, the day of worshipping the enlightened soul is the day of splendour; other days are utter dark days. The sage is favourable. Request him to continue his speech". Hearing the words of Dasaratha, Vasishtha sitting in front of Rama asked Rama thus :

"Oh, Rama, the moon of the Raghu race and of great intellect, have you pondered over the essence of the words I spoke to you? Have you thought of the pros and cons of them? Do you remember the peculiar origin of the beings based on the three qualities? Are you able to keep in memory the form of the Supreme Being of which I said, that form which is different from the seen world, by the power of illusion is in the form of the world, in reality it is worldless, it is both the smallest and the biggest; it is true as well as false. Oh Rama, who richly deserve the praise and teaching of the elders and who are humility personified, do you remember how the world came into existence from the all-powerful, Supreme Lord of the universe? Is the form of illusion, liable for destruction by the form of time, infinite in reality, having an end in the form of time, place and space, in your keen memory fresh? Have you kept in mind firmly after due discrimination examining carefully the truth that the mind is the man and nothing else? Did you ponder over what I said yesterday carefully during the night, thinking again and again and firmly establish in your mind?

Any exhortation thoroughly discriminated and firmly established in the mind - that alone gives the result of salvation. If one neglects it and does not establish its truth in the heart of hearts, he can never attain salvation at all. One with a wide beautiful neck deserves to wear the pearl-necklace. In the same way, one with discrimination, introspection and intellect is fit for good exhortation. You are such. You deserve to hear pure, pious words of perfection."

Taking advantage of the words of Vasishtha, Rama submitted thus: "Sir, You are the knower of every thing. My grasping your point is nothing but your grace; not my capacity. I did what you said, not otherwise. Without sleep I pondered over deeply what you said yesterday. You are the destroying Sun of the darkness of ignorance. The Sun in the form of your words of yesterday spread rays of knowledge in the form of words of great joy. Oh great soul, all your fascinating, auspicious and ennobling words, quite orderly, I gathered as pearls and gems and kept safe in the iron-safe of my heart. Even the highest souls like the greatest Sanakasanandanas, the unique Siddhas take with the utmost adoration your words of wisdom, the destroyers of all dangers, the most fascinating, the most auspicious and the bestowers of the highest salvation or beatitude. We are safe and serene by your grace, driving away the fog of samsara as the day after heavy rain and clear sky. Your exhortation for knowledge was first very sweet, in the middle very useful and at the end was of the highest Moksha. The flower of your exhortation-Kalpavriksha shines with blossom, purity, auspicious, pleasing to the sinners as well as the sages. Kindly continue the same exhortation for making us still pure. You are

the greatest expert in the discrimination of all Sastras; You are the wide lake for the waters of good; you are the destroyer of all sins, and are firm in strict austerities. (1-33)

5. Exhortation for the highest tranquillity

Fair Rama, I shall now deal with the chapter on Upasama, tranquillity full with fine conclusions. Hear very attentively. Just as the strong pillars bear the burden of the building, the beings with erotic (*Rajasa*) and ignorant (*Tamasa*) sentiments bear the burden of the illusion of the long tedious *samsara*. Those who are firm in fine (*Sattwa*) sentiment like you, the highly intelligent, hate and give up the wretched *samsara*, just as the serpent leaves aside its white skin. Men of fine sentiment and the wise among other sentiments ponder over the pros and cons of the world and arrive at the knowledge of the Self. The intellect, lustrous like the lamp, the sins of the possessors of which are washed away by the admixture of the following of the Sastras, the association of the wise and saintly and performance of good deeds, can realise the Truth sooner than later. The knowledge of the Self eludes the grasp of one as long as one does not realise the Self by Self. Rama, you are the best amongst the wise, experts in the belief of authority, intellectuals of noble lineage and men born with the *sattwa* and *rajasika* qualities. Think for yourself, keenly observing the affairs of *samsara*, and differentiating truth from untruth, follow truth only. That which is not in the beginning or at the end can not be true. That which is in the beginning and at the end is the Truth, nothing else. One who believes as truth and immerses in it that which is not truth in the beginning or at the end is a fool. How can a fool

possess discrimination? It is the mind that is born; it is the mind that grows; by the knowledge of the self, it is the mind that attains salvation”.

Sri Rama :- “Great Soul, I am able to learn by your grace that the mind is the *jiva* with *samsara* and that it is liable for birth and death. Now tell me the effective way of crossing over the *samsara* as you alone like the Sun are capable of dispelling the darkness of ignorance in the hearts of the progeny of the Raghu race.

Sri Vasishtha :- Rama, first following the holy scriptures, deep renunciation, dispassion, and the association of the saintly, keep the mind perfect, fit for knowledge. Then with a serene mind, full of dispassion you must approach good teachers, learned in sastras, rigorous pursuers of the knowledge of the Self in the traditional method. By implicit obedience to him, following the path shown by him, perform rites of worship and meditate upon the Self you will gradually attain the holy salvation. By cool lustrous moon, one will see the cool lustrous Moon in the sky, the *jiva* by pondering over the Self, sees the Self. In the ebb and flow of the ocean of great *samsara* like a piece of straw, the *jiva* will be drifting and drifting till by the boat of intellect one stands firm on the safe shore of discrimination. Pure water flowing from the heights to the low grounds throws off the sand on the way. In the same way, the intellect of the one who realises the Self, drives away all physical and mental troubles. Just as the goldsmith fully knows ‘this is dust, ashes’ ‘this is gold’ directly, the knower of truth fully knows ‘this is Atma’ ‘this is Anatma’ by discrimination. The ignorant *jiva* by pondering over the truth for long attaining discrimination and acquiring self-knowledge becomes immortal. There is no

place for ignorance here. Only the mind of one who does not realise the Self falls into illusion but never the mind of the realised soul. The non-knowing of the Self is the cause of all sorrows of the people; the knowing of the Self leads to everjoyfulness and absolute peace. The eternal Self is mixed with the transient body, Separate it by discrimination and rest in peace in it.

There is absolutely no relationship between the gold and the mud even if it falls into it; thus, the Self has no relationship with the body even though it is in it. The vast expanse of water that sustains the lotus and the smallest sprinkled drop of water on the lotus appear to be different by *upadhi* but one in reality. In the same way the Whole Self and the Individual Self appear to be different by *upadhi* but are one in reality. In spite of my balling out this truth at the top of my voice raising my hands no body cares to hear. The inanimate mind, like a tortoise fell in the muddy pit of *vasanas*. As long as the mind, neglecting the meditation on the Self, immerses in the sense-pleasures and in search of further pleasures, the darkness of ignorance thus rampant in the silly mind, can not be driven away even by the twelve Suns, the Moon and the Fire, put together. As and when the mind gets enlightened and attains the true state by discrimination, the darkness of ignorance of the mind disappears like the darkness of the night by the rise of the Sun. When the mind identifies itself with the body and sleeps on the bed of the body, the bondage of *samsara* is the result. As the *samsara* is full of sorrows, one must break away the bond of *samsara* by the knowledge of the Self. Just as the sky with dust and the lotus with water will not merge, the

Self will never merge with the body. Just as the dirt, mud etc. can never become gold though they are with gold, remaining separate, the inanimate body can never become Self though it ever remains with it. The appearance of the sky with water-drops, dust or dirt is false. In the same way, the appearance of the Self with experiences of joys and sorrows is false. Joys and sorrows are not for the body as it is inanimate; not for the Self which is above every thing; they are only for ignorance. When ignorance is done away with, joys and sorrows cease to exist. In reality, there is no happiness for any body and no sorrow for any body. It is only the apparent form of the Self. See Rama every thing as the ever peaceful form of the Self. Rama, the wide vast countless worlds apparent in the Self are nothing but the ripples in water, peculiar peacock-tails in the sky. Just as the gem sheds its lustre naturally for no reason, the Self also naturally with no reason creates and increases innumerable worlds. Oh wise Rama, The world and the Self are not the forms of one or many. As the world is false every thing appears as illusion due to ignorance. Really all the world is the Self, the Brahman. Therefore leave aside the illusion that you and the world are different. The creation of the world in the Brahman, devoid of time, place, thing and division is not, like waves in the ocean. different. Like a drop of snow in the Fire, the world in the Brahman. the One and the All-form is not possible. The Self in the form of *Chit* is thinking of Self in the form of *Chit*; The real form of the Self devoid of any dirt of illusion, supremely lustrous; expands itself by itself. Rama, in reality there is no sorrow, no illusion, no birth, nothing that gets a birth. The only existing is existing. Know this and be happy. You are the

non-dual Self; without the pairs of opposites, ever remaining in the Sattwa, sans safety or danger, devoid of sorrow and devoid of worry. Rama! develop equality, serenity, firmness in resting in Self, sorrowlessness, calm-minded, observer of silence and pure as a good gem. Be happy getting rid of *avidya*, ignorance, acts of ignorance, samkalpas, desires, possessing a very strong mind, over which you have absolute control, performing duties as they fall upon you, be happy. Leaving aside attachment, worry and care, be pure-minded, sinless, accepting nothing and rejecting nothing and expecting nothing. Be happy. Attaining Brahman by the knowledge of the Self becoming Full without any let or hindrance, be happy. Rama, get rid of all disappointments, drive out all illusions; having contentment in Self by Self, be happy. Rama, you are one of the best knowers of Self, you are endless and limitless in form, be firm as the Meru and be happy. Enjoying that which comes to you on its own accord, having no desire neither acceptance nor rejection, be happy. Like the great ocean, be full in the Self by the Self, like the full Moon calm and serene, be happy calm and serene. One who knows that the whole world-structure is all illusion, will never run after the false thing. You are the knower of the Self you have no creations, you are devoid of worries, sorrows and diseases. Be happy with ever-flourishing Self-knowledge. With the glory of your many virtues, win over the hearts and souls of the kings and the people, treating them all equally rule over them for long with no peer. Rama, attachment or detachment for the actions which one should perform by *prarabdha*, past actions and their results is improper. (1-54)

6. The state and fate of the virtuous

One who thinks that by the proximity of the Self all the affairs of the world are being run by him undoubtedly and attends to his duties is really liberated. Having obtained the human births those who will not attentively engage themselves in desireless actions, will be going to hell by doing prohibited deeds and to heaven by doing the prescribed deeds. Some others ardently desirous of doing only prohibited deeds and neglecting the prescribed deeds will go from one hell to another and reap one sorrow after another. Fear after fear haunts them. Some others bound by the rope of their vasanas, as a result of their misdeeds are born as inanimate beings and as beasts. The blessed few attain the sattwa quality, become lucky ponder over the Self, the witness for the mind, destroy avarice and finally attain the highest state of blessedness. Those who attain good and better births one after another and win Salvation are called Rajasasattwikas. As soon as they are born, they grow like the full moon; like the glow of the flowers in the rainy season, all virtues, all spiritual progress follow them in quick succession. To one who is on the lap of the final birth and salvation next, all qualities and actions that lead to final emancipation will come and join him on their own accord, like pearls in the trunk of the best bamboo tree. Just as the royal ladies stay in the harem, the highest virtues, beauty, friendliness, goodness, compassion and knowledge stay in him. Even though such one does all acts, he remains with equanimity over the results good or bad, favourable or against. To him all the pairs of opposites like joys and sorrows vanish like darkness in the day-time. Moreover like the clouds in the sarat season all his qualities become doubly purified. The

sweet sound of the bamboo-made musical instrument fascinates and brings the beasts together, thus all people come to the most virtuous and worship him. To the one to whom this is the last birth before birthless and deathless Beatitude, all the highest virtues become friends and follow him like the cranes following the clouds full of rain. As soon as such a worthy man goes to his Guru, he will at once instruct him in the knowledge of the Self and non-Self. Then, with his mind full of dispassion and discrimination and other great qualities he realises the Self, the one and the only one fountain of everlasting bliss. First, with due inquiry, he engages his mind in deep and constant meditation for the attainment of knowledge. The worthy small number of the enlightened souls who were in their last birth, ^{had woken} wake up their mind-beast first by exhortation, make it leave its long sleep for good and gradually merge it with the Self without qualities. Such great souls with deep faith serve their sanctified teachers ceaselessly, attain purity of heart by their training, examine carefully the gem of the Self, present in their own minds, enjoy the bliss of the knowledge of the Brahman for long and attain the highest salvation at their own place. (1-18)

7. Knowledge like the fruit of the sky

I gave you the usual path by which all beings gradually attain salvation. I will now tell you a special way of attaining it. There are two ways for all beings of the world well-acknowledged easy paths for salvation. The first is the strict observance of the principles as taught by the Guru gradually. This will lead to salvation in a birth or in many births. The second way is with a refined mind to go on Self-enquiry and attain salvation like the fruit of the sky-

tree. To prove this, I will tell you an old story. You will then know how the great souls to whom this is the final birth drove away the hurdles of prarabdha that blocked their progress and attained salvation as one who attained the fruit of the sky-tree. (1-6)

8. The Siddha Geeta

Rama, there lived a king of the Videha country by name Janaka, who was all-rich, broad-minded, heroic and absolutely trouble-less. He was the great desire-yielding tree to the men of many desires, Sun to the lotuses of friends, the spring-season to the flower-hills of relatives, Cupid to the lovely ladies, the Moon to the lilies of the twice-born (*dwijas*), the Sun to the darkness of enemy-groups, ocean to the good-hearted gems and Vishnu, born to be an ideal king. Once, like Indra to the Nandana forest, he went to his pleasure-garden, very beautiful, with ladies-like creepers, full of flowers in the Spring Season, which appear as dancing shining bright with tender creepers and fine sweet words of the koels. Entering the pleasure-garden, quite fascinating, full with cool breeze endowed with subtle fragrance, kept his followers at a distance and began to roam in the mountain forest-bowers. From there, he heard clearly the melodious songs depicting the glory of Self-knowledge of the Siddhas roaming in those places, unseen in the shrubs of the tamala creepers. They sang thus :

“Drashtu drusya samaayogaat
pratyayanandanischayah
Yastam swamaatmatattwottham
nisspandam samupaasmahe
Drashtu darsana drusyani
tyaktwavaasanayaasaha
Darsanaprathamabhaasamaatmaanam
samupaasmahe.

Dwayormadhyagatam nitya masti
naasteetipakshayoh
Prakaasasamprakaasyaanaamaatmaanam
Samupaasmahe
Yasminsarvam yasyasarvam
yatassarvam yasmaidam
Yenasarvam yaddhisarvam
tatsatyam samupaasmahe.
Asiraskam hakaaraanta
maseshaakaarasamsthitam
Ajasramuccharantam swam
tamaatmaana mupaasmahe.

“That joy which is determined by the combination of the drashta and the drisya, that form of the Self which is everjoyfulness and which is stable we worship. We ever worship the Self leaving for good the ideas of drashta, drisya and darsana along with the vasanas. We always worship the Self which shines bright as witness to the creation of drashta etc. and their actions. We worship at all times the Self which is in between the ides of ‘asti – is and nasti – is not’ as witness and which brightens the brightening objects. We always worship that Self, in which every thing is, which is all, and in which every thing is born, which is all and all is that, and which is the Truth Eternal. We worship ever and anon. We worship that Self continuously, which is the subject from ‘a’ to ‘ha’, egoism, which lives in all forms and which itself speaks from all, that Self we ever worship.”

Some others said “Leaving aside the God in them, those who try to worship others are such fools who throw away the Koustubha gem in hand and go in search of a gem-like piece of glass.” Some others said “Complete destruction of all desires of the mind leads to the attainment of the Self, the Chit in the

heart; its gain destroys the poisonous creeper of desires to the root." Some others said "Having known in full the utter futility of the worldly enjoyable things, if one goes after them again, he ceases to be a man and begins to become a donkey." Some others sang: "Just as Indra destroys the mountains when they (serpents) grow and be haughty, one must beat and beat the senses when they go out of control by the cutzel of discrimination." Some others of the Siddhas sang thus: "One must attain the happiness of upasama, tranquillity, that is holy. By it, the mind of the spiritualist becomes tranquil. By it one's own true form will be known. By resting in it, one attains the glorious state of utter and ever blissfulness." (1-18)

9. Janaka's deductions from the incident

Hearing these words of the Siddhas, king Janaka at once became sorrowful, just as a coward is frightened by the sound of war. Just as the stream following the trees on the shore goes to the ocean, the king followed by his attendants returned home. Sending away his retinue, he alone ascended his palace-steps just as the Sun ascends the rising mountain. Getting in, looking at the quite transient peculiar worldly things he began to weep thus with agony: "How sorrowful, how very sorrowful it is! I am falling from one sorrowful state to another sorrowful state, like a stone falling from one stone on another by force in the most fickle stages of life. In the infinity of time, my life is very short. What fool I have been and mean too building castles in the air with too many desires on the life of this short duration. My life-long rule over the kingdom is too short. Satisfying with this, with a spoiled brain, like an idiot, I have not been thinking of the way to destroy my future sorrows.

This very short life, in the place of eternity came to me by my relationship with the body. Like a boy thinking the moon in the picture is the real moon and trying to catch it, I have been thinking the non-Self as Self and am courageous in vain. How difficult it is. By whose magic spell have I been so? There is nowhere in the world that thing which is true, happy and indestructible. Then how can I possess peace of mind in the world? In the opinion of the ignorant that thing is far far away from us; nay, in my opinion it is in me, very very near. Hence, I shun the idea of the far distant thing. The amassing of the wealth for pleasures of the flesh is momentary like the whirlwind in water. Even here riches etc cause one great sorrow. Is there any sense in my desiring for them? Every year, every month, every day and every moment, the apparent joys are only sorrows, the forms of sorrows. There is nothing eternal here; every thing is transient; what is to-day will not be tomorrow. There is nothing on which the mind of the wise can rest in peace. That which adorns the head of the great to-day will fall down shortly. Then what to trust and keep faith in the deluding transient world? Oh, I am bound without ropes; I became dirty without mud; though living at great heights, I am fallen. I lost the glory of my Self. Though courageous, How is it that the illusion engulfed me like the black cloud covering the resplendent Sun? What here are my great enjoyments? Who are my relatives? Like a boy, by self-illusion, I am worried, in vain I am senselessly creating faith in the pleasures of the flesh myself. They are the cause of birth, old age and death; They are all frightful. Let the worldly riches or friends come or go or grow. I have nothing to do with them. Like bubbles in water, these are all false and momentary. The highest

riches of the greatest emperors, their enjoyments and their affection for their kith and kin are now old stories of history. The same will be the fate of the present in the future. What happened to the tremendous riches of the kings and emperors of the past? What happened to tremendous creations of the past creators, Brahmas? Then why this wretched desire for riches? Just as water dissolves in itself innumerable bubbles, Time devoured lakhs and lakhs of Indras. Then will not the wise laugh at me if I develop attachment to this mean life of mine? A crore Brahmas passed; countless series of creations disappeared. Like particles of dust, many kings vanished. Why should I attach myself to this life? Fie upon my ignorance, I am attached to this world, the bad dream of the night of samsara, which is nothing other than the illusion of body, riches etc. With this devil of egoism, how could I be like an ignorant man? By means of seconds, minutes, hours etc., my longevity is being reduced day by day. How is it that I am not feeling sorry for it? In the seat of the creator the Brahmas were stuck up as pictures, Vishnus were made playing-balls and were engaged in wars etc; the Rudras were devoured by time, how is it that I still possess the desire to live? The days are coming and going without stop. I have never seen even a single day, on which the eternal thing, full of bliss and devoid of defects so far. Like the sarasa birds in the lake, in the minds of the jivas there exist only desires for the enjoyment of the pleasures of the flesh and not the knowledge of the Self. I have been experiencing trouble after trouble; sorrow after sorrow. But, I have not yet developed dispassion for samsara. What a fool I am. Fie upon me, the meanest of the mean. The things I preferred as beautiful, with deep attachment,

all all are destroyed. What is it that is eternal in this world? That which is beautiful in the middle, that which is beautiful at the end, that which is beautiful by attachment, all are impure as all are liable for destruction. That in which man binds himself by bad faith, in all of them we see great sorrow, for him. Every day, the beings acquire vices and attain a very sorrowful state, a fierce state and a very sinful state. The wretched jivas are fooled by ignorance in boyhood, cupid in youth, and worries in old age. They have no time to save themselves. The fool and the stupid find joy outstanding in samsara, which is false in the beginning and in the end, which is unhappy and awkward at the time of enjoyment and dangerous due to disease, poverty though essenceless is considered to be of essence. Even as a result of Aswamedha, Rajasuya etc., the kings got only the heaven for a while, a second in the duration of Brahma's life, but not a higher place than that. There is no place either in heaven or on earth or in the nether world where the black-bee of danger is absent. How can the mental and physical diseases, the serpents of the anthill of the mind, the leaves on the body-earth, be cured? On the head of the present world, destruction is firmly established; on the head of beautiful thing, ugliness is deep rooted; on the head of happiness sorrow is firmly seated. Then what is it that has no sorrow and worthy of my prop? The ignorant, mean foolish beings in thousands and thousands are born; they die. The world is full with them but the saintly people are very rare, very very rare. The black-bee-like, the black-lily-like eyes, the adorations to the land of love, the sweet-smiling damsels are worthy to be laughed at due to their transiency. The great ones by whose opening of the eye, big worlds are born and by whose

shutting of the eye, the big worlds get ruined are also liable to die. Then what to say about very insignificant people like me? There are very beautiful things, more beautiful than beauty itself; there are permanent things yes more permanent than permanance itself; but all of them give sorrow in acquiring them, preserving them and using them. Then I do not know why the wretched mind still wants them. The mind can imagine or create very very peculiar and attractive things; but due to their transiency, I count them as dangers, misfortunes. Sometimes the peculiar dangers lead to the association of the wise, going to the holy places and thus become means of acquiring discrimination, dispassion and deathlessness. I therefore consider them as riches. Like the moon reflected in the waters of the sea, in the world which is transient and which is a perversion of the mind, from where did the words 'I' 'mine' etc. emanate? The state of the world is nothing but 'kakataleeya', accidental. The mind created in it in vain the idea of taking and giving, with the desire for the pleasures of the flesh. I really wonder why I am attached like a bird to the states of samsara, burnt by the three kinds of heat (*taapa*) becoming the ends of flames and divided by time, place and thing. It is better to fall in fire to become ashes; it is better to fall and crawl in the Rourava hell rather than stay on in the states of samsara, the form of happiness and unhappiness. Samsara is the root cause of all sorrows. There is absolutely no happiness for one who chooses to fall into it. Those who are in great sorrow consider less sorrow as happiness; thus foolish people consider as joys that turn out to be great sorrows at the end. Like ignorant fools, inanimate objects, and mean men, I am also devoid of discrimination. Different thoughts

and desires are the sprouts; the worlds as branches, the Viratpurusha as the limbs of the tree, the fruits are joys and sorrows, the leaves are attachment and avarice this fine samsara tree has mind as its mother-root. I think that samkalpa is the mind. Therefore by curbing and controlling, I shall see that the tree of samsara is dried up. Then it can not sprout again. I shall never take joy in the activities of samsara, destructive and fickle with the monkey of the mind, which are attractive by mere form. I enjoyed so far the activities of samsara well, which are full with ropes of desires, having ups and downs and are very sorrowful. I shall not have them again, I will enjoy them no more. I shall rest in peace. The time 'I am dead' 'I am being killed' of such thoughts and sorrow has gone. I shall never feel sorry for the things of samsara. I am now enlightened. I am at peace within. I found out the thief of my spiritual wealth. He is the mind. He is not only a thief but my enemy also, as I was troubled by him for long. I shall defeat him and rout him. So far, my mind-pearl was devoid of a hole. Now it has one. I can pass the thread through it. It is fit for Guna, thread now. Hereafter, my mind-snow-drop will evaporate by the sunshine of discrimination in the Parabrahmatattwa and attain tranquillity for ever. I shall now take refuge in Parabrahma, the Supreme Being the means to attain ever-blessedness as I was previously in receipt of instruction and guidance from saints, sages, seers, sadhus and the Siddhas. Having attained the Gem of Self, meditating upon it, leaving all other activities, like the cloud in the sarat season on a mountain, I shall live alone with perfect ease and unlimited happiness. I shall drive away the false notions like 'I am this' 'they are mine' etc. by force. I shall kill the

mind, the most powerful enemy of mine. I shall take rest in the Brahman of Peace plenty and perfect ease. This is possible for me by my discrimination, which I thank adequately." (1-65)

10. The Determination of Janaka

While king Janaka was thus in deep thinking the gate-keeper approached him just as Aruna approaches the chariot of the Sun-God. He said "Oh king-God, the bearer of the burden of ruling over the entire earth on your two shoulders, pray get up. Begin to perform the routine of the day. The ladies like the personifications of rivers at the place of your bath are ready with water-pots full with water mixed with flowers, camphor and kumkum. There, where the white lotuses and the red ones flourish, with the threads of lotus trunks cloth-sheds are constructed. To serve you at the time of your bath, men with feather-fans, chariots elephants and horses and umbrellas are ready. Your worship-house is full with flowers, offerings of food and eatables etc. The best of the brahmins after their bath with pure hands, chanting the Vedic hymns that dry up sins and worthy to accept gifts from you await your arrival. Your meal-homes are cooled down by sandal pastes, garlands and cool scented waters. Pray get up and begin your daily routine. Victory to you. Great men will never delay doing their daily duties." Not heeding these words, the king pondered over the peculiar state of the world thus : "What is the use of my kingdom? What happiness is there in ruling over it when every thing is transient? The whole samsara like the water in a mirage is false. I shall leave it aside and take rest in the ocean of peace alone. The false pleasures are of no use to me. Giving up all actions, I shall remain in

absolute happiness, the Brahman. Oh mind, give up your deftness in extracting a little happiness in the pleasures of the flesh to enable yourself get rid of the mud of birth, death, disease etc. In what you seek happiness of the world will give you only endless sorrow. However much you enjoy the pleasures for a very long time, and however much you shun them now and then, you are unable to derive contentment. There is no use of thinking of the pleasures and desiring them even to a small extent. Therefore, give up this and turn to that which gives you real satisfaction."

After pondering over thus, his fickle mind found rest and peace. So, he observed silence like a picture or a figure in a picture. Knowing the heart of Janaka, the gate-keeper kept quiet with fear and respect. Keeping quiet for a while Janaka, with peace reigning supreme in his mind again spoke to himself about the life of beings. "What is it that I have to acquire? What is it that I have to accomplish by effort? In what indestructible thing shall I keep my faith entangled with? What do I gain by either immersing in actions or giving them up? Every thing that is existing or born surely is getting destroyed. The body that is born as false either active or inactive in works or actions cannot affect me in any way as I am beyond both, witnessing both equally. I establish myself as Pure Consciousness. I never desire what I do not get; I never reject what I get. I am in my true form in the Self. What is mine by fate comes to me; What is not, will not. I have no benefit or loss by doing or non-doing. What is got by effort or effortlessness is false and sorrowful. I have no desired thing, which I get by my doing acts or not doing as ordained by the Scriptures. The body may do acts as they fall upon it. What is the use if it is made weak

by actlessness? When I am in a state of desirelessness and equanimity, I feel the same the good and bad, the result of my physical actions or non-actions. The doing and enjoying of the fruits of acts, the non-doing and non-enjoying of them are both creations of the mind. If the mind is calmed down or annihilated, the acts done by man are only acts not done by him. The confirmed opinion of the man in his heart of hearts as regards the doing and enjoying acts and their results, in all acts of the body, he gets the form of that only. My mind is at present quite devoid of the disease of doing and enjoying (that I did so and that I enjoy so). It is firmly established in the Brahman. Therefore, I am fully rid of the discouragement or diffidence that is responsible for the attainment or non-attainment of likes and dislikes." (1-30)

11. Janaka's Commanding the mind

Thus thinking, king Janaka began to do acts unattached and disinterested like the Sun doing his daily routine. He drove away from his mind the vasanas of likes and dislikes, like one sleeping in the waking state itself he was doing his duties, or acts which fall upon him. Having finished his daily routine of worshipping the gods and the holy brahmins etc., he spent that night alone in meditation. Keeping his peaceful mind in concentration, after the night he exhorted his mind thus :

"Oh mind, this fickle samsara can never bestow happiness on your Self. It is tranquillity, perfect Peace that gives undisturbed happiness. So acquire it. The samsara becomes wider and wider as per the form of your samkalpa. If every day water is poured forth, the tree grows by leaps and bounds; thus if you

every day have the pleasures of the flesh, they will give you incessant physical and mental ills. By thinking and having the pleasures of the flesh, the samsara with birth, growth and death is born. So, give up the pleasures of the senses. Attain ample peace. Compare and contrast the happiness of peace and the happiness of sense-pleasures. If the samsara gives you more happiness, follow it. As the samsara is quite *asaara* (essenceless) desire not. Without accepting it or rejecting it, become a witness to it. Then do as you please. Whether what you see is Sat or Asat, true or false, by its good or bad, never disturb yourself with joy or sorrow. The drisya, what you see is nothing to do with you. How can you have attachment or relationship with that which does not exist? Oh mind, you are false; the drisya is false; then what is the relationship with false things? Can you have any relationship with the son of the barren lady or the flower in the sky? Even if the drisya is false and you the form of the Self is true, how can there be a relationship between the dead and the living? If both the drisya and you are true, there can not be any separation; then where is the scope for joy and sorrow? So, give up samsara, the form of the mental disease, dirty and ever changing; attain infinite peace by meditation on the Self. You are all-light and lustre; do not be mild by illusion. In the drisya there is nothing which verily can be full and perfect. Hence, Oh foolish mind, by constant meditation and dispassion, attain courage and drive away fickleness in you forever." (1-18)

12. The glory of Prajna, keen wisdom

Thus commanding his mind, king Janaka attended to his duties that befell him without attachment

and egoism as before. His mind showed no interest whatsoever in sense-pleasures. He was more or less as if in sound sleep. He never entertained drisya with attachment nor rejected with contempt. He was devoid of sorrow. He was pleased with the present lot that befell him. The gem will never get the dirt of the dust; thus king Janaka with good discrimination never had the idea of 'I' and 'mine'. By his constant contemplation his discrimination, his knowledge became pure. In the sky of his heart, spotless Chidatma shone bright, like the lustrous rays of the Sun unobstructed by the clouds. Immersed in the Ananda Brahma as he was the expert knower of the Self in all beings, he saw every thing as already known in the mind. He was neither joyous nor gloomy as all things occur due to illusion; the unattached Self does not touch any thing as he was of even mind. From that day onwards Janaka, the praise-worthy, the knower of the Self and the knower of the secret of life here and hereafter, became a jivanmukta, liberated while alive. He ruled over the kingdom and the people as dear as their lives, devoid of joy or sorrow, disappointment or distress. He was neither elated nor dejected by the defects or merits of the mind. While ruling, he never felt either joy or sorrow for gain or loss. Though he performed his duties, as he was rid of the feeling that he was doing, he was as if he never did any thing. He was at rest in Pure Consciousness. As he was as if in sound sleep, all his vasanas of attachment etc. vanished. In the absence of vasanas, he had no thought of the past or the future. He lived contented in the present only. He became great by self-enquiry and discrimination, not by any thing else. Till one attains Self-knowledge he must be immersed in self-enquiry and discrimination. The

great state one gets by this process, which the association of the wise saintly increases and which the self-enquiry and discrimination widen can not be attained by the instruction of the Guru, injunctions of the Sastras or good deeds. The glorious state of the Brahman can be attained only by pure mind, like the loving lady-friend, expert in imagination, examined by discrimination and by nothing else. The darkness of ignorance will never pain him, in whom the very subtle discriminative flame of intellect shines resplendent. One can easily cross over the rivers of dangers, unfordable and centres of the confusion worse confounded, by means of the boat of prajna, intellect. Even a small wind pains the tender grass; even small dangers trouble the man devoid of prajna. The intellectual man, though friendless, though he never heard the Sastras, can easily cross over the ocean of samsara by knowledge. One who is endowed with prajna, though helpless, attains the desired end; the ignorant who is devoid of prajna, however strong he is, is sure to be destroyed. To have flowers and fruits from the creeper, one must be pouring forth water daily and protecting it while it grows. Thus, by the study of the Sastras and the association of the wise saintly, one must increase his prajna first. The Sunshine enters the moon and brings out the fruit of the full moon, full of nectar. Thus, with a strong root, the tree of prajna, in the form of previous good deeds, gives us excellent fruits. To acquire money, power etc, men make serious efforts; thus one must make serious effort to improve and increase prajna. The source of all sorrows, the centre of all dangers and the seed of all the tree of samsara is the prajnamandya, absence or lack of prajna. It should be destroyed by all-out effort. The happiness of the emperor of the three

worlds, great souls acquire only by means of Prajna. The vast and terrific ocean of samsara is crossed over by prajna and not by charity, pilgrimage etc. The divinity that is attained by mortals on earth is the sweet fruit of the holy creeper, prajna. The fierce lions, capable of tearing to pieces even the big elephants by their nails are conquered by foxes by means of prajna very easily. It is by means of superior intellect, ordinary people become kings. We see that men of intellect alone are achieving the great heaven and salvation. Though one is self-contradictory or is timid he is able to conquer even stalwarts in discussions by means of prajna. Intellect lies in the hearts of the discriminate and it is like the touch-stone or *chintamani*, which transforms every thing into gold by its touch. It is also the desire-yielding tree, the *kalpavriksha*, which fulfils all desires at once. The trained boatsman alone will cross over the river easily; the untrained will be drowned in the river with his boat; thus, the *prajnavan*, the intelligent alone can cross over the ocean of samsara; the *prajnaheena*, the dullard drifts away in it. The intellect with dispassion and discrimination used in the right way, like a safe boat takes one to the other shore safely. The mis-directed intellect leads to dangers. One who wears a shield in war is protected from the wrath of the arrows. Thus, an intelligent man of discrimination is never troubled by the defects of sorrow, diffidence etc born to desire, lust, anger etc. By means of the knowledge of good and bad, by means of prajna alone the world appears as it really is. Such a man of correct understanding is not disturbed by riches or dangers. The thickest dark cloud of egoism that covers up the Sun of Paramatma is wiped out of existence by the wind of prajna. One who desires to achieve the

highest and the peerless state of the Brahman must first tend and tame discrimination like a child and make it pure just as the cultivator, who expects good yield of the crop first tills the land to make it pure or suitable for seeding. (1-40)

13. The control over the mind

Rama, if you follow the example of Janaka and begin self-enquiry pondering over the Self in the Self, You will also reach the highest state of salvation, which the great souls attained without any delay or hindrance. The realised souls, to whom the present is the last birth possessing the Rajasa-sattwika qualities reach their destination by themselves like Janaka. As long as the Self does not rest in perfect Peace, so long one must, conquering the sense-enemies, be meditating upon the Self. As soon as the all-spreading, all-commanding all-sense Paramatma is very clearly understood and attained, all attitudes of sorrow vanish. When the source of all joy the Paramatma is attained, the bad vasanas, the cause of or the seeds for moha, the rain of dangers and the wrong notions of or mean attitudes to salvation disappear. Rama, by your discriminate brain, understand that every thing is the Brahman; always attain the wealth of Paramapuru-shartha and become the Supreme Superior Being. One who always meditates upon the Self firmly believing that the world is unreal will in due course like Janaka attain salvation, the perennial Peace. One who is disgusted with or is very much afraid of samsara will be saved only by self-effort for Self-knowledge but never a god, an action, money, relative undoubtedly. One who thinks that dispassion and discrimination, possible only by self-effort, are the result of prarabhda past karma, is brainless and is of bad thought. Entirely

depending upon right and great discrimination, knowing the Self by the Self, with true dispassion and renunciation and by right intellect, one must cross over the ocean of samsara. Rama, I told you this story of Janaka, which like the fruit from the sky, confers happiness, gives knowledge and cuts to the root the tree of ignorance. In the heart of the wise man, who by self-effort realises the Self, the Paramatma shines resplendent like the lotus in the morning. The snow melts and disappears by the heat of the day; thus by self-enquiry and knowledge, the vicious samsara vicissitudes vanish. If the night of ignorance by which one thinks 'this is my body', passes away, the great all-spreading light of the Self emanates from itself. 'I am this body' if such narrow ideas disappear, the glory and all-engulfing lustre of the Self appear enormously. Just as Janaka drove away the vasanas of egoism from him, you also drive away by discrimination and self-enquiry. As the cloud of egoism disappears, the wide sky of Chidakasa becomes pure and in it the Sun of Self-effulgence shines bright and clear. The egoism in the body is the cause for the thick growth of the darkness of ignorance. The moment the egoism is destroyed, the moment the extreme lustrousness of the Self becomes evident. The moment one realises that there is no 'I am', no 'any other thing', no 'there is nothing' in reality, the mind becomes calm, restive and pure and never engrosses itself in the thought of things essential. Rama the real bondage is the attachment for the desired things and anger at things rejected or disliked. It is nothing else than this. Never grieve for the lost things or things that you can not get; thus never be attached or engrossed in the desired or the acquired things. If you leave aside these likes and dislikes then in the

residue, as a witness, rest firmly, with purity. One who is above the desired thing and the hateful thing one who never entertains the idea of likes and dislikes, desires nothing; hates nothing. As long as the mind does not get rid of the idea of likes and dislikes, the oneness with the Brahman can not be achieved just as the Moon will not shine in the cloudy sky. 'This is not good, I hate it; this is good, I like it' one who thinks so can never attain oneness with the Brahman just as no creeper will grow in the 'sakhota' tree. In him whose mind has likes and dislikes, love and hatred, there can not be perfect purity and wonderful oneness, shining with the glow of renunciation or dispassion. When there is only the Brahman, known as niraamaya, illless, where is the scope for likes and dislikes, that differentiate? In one, the mind-tree of whom is the place for the fickle monkey, there cannot be desirelessness or purity. In one who is beyond the idea of likes and dislikes and who is devoid of vasanas and who is the full knower of the glorious Self, are seen desirelessness, fearlessness, eternity, equality, knowledge, hopelessness, non-doing, unchangeability, courage, friendliness, good intellect, contentment, tranquillity, sweet tongue etc. When the mind goes deep down to the depths of degradation, one must stop it, divert it to the higher things, just as water that flows down is stopped by a cross-barrier and diverted to a useful channel. While sitting, walking, sleeping, waking- in all states at all times by all means one must be thinking of the Self only. The group of vasanas, that catches the fish of avarice, made dirty by the rubbish of attachment, wetted by the water of association with the kith and the kin, tied up by the ropes of worries, being driven far far away from the Brahman, must be cut off to pieces by the keen-edged

scissors of intellect in due course just as the gust of wind drives away and destroys the cloud. Rama, cut off the root of samsara, the place for the sprout of vasana by intellect, which is capable of uplifting the Self, entangled with avidya, ignorance from times immemorial, which is with courageous mind, which made the idea of Self strong by long practice. Just as the tree is cut off by an axe, cut off the ignorant mind with intellect, rest in the holy Brahmapada, the state of Pure Consciousness and remain eternal. Cut off with the intellectual mind, the ignorant mind and the mind with vasanas, get rid of samsara. Forgetting the samsara, with vasanas leads to the destruction of the attachment to ignorance; that leads to peace of mind; that leads to the destruction of samsara to the root. Therefore, sitting, walking, sleeping, waking, living, going up, falling down-always have firm determination that the samsara is quite false, and have nothing to do with it. Reject it. The result of knowing the Brahman is equality. Possess that virtue; do acts that fall upon you; do not think of the acts that will not befall you. Lord Siva is called Ashtamurti, having eight forms; he has; but has not; thus you do acts that befall you without attachment; then you will be the doer as well as the non-doer. Really, you are the all-knower; you are the unborn; you are the All-Self. You are Maheswara. Without falling from your real form, you are spreading the entire world. He who sees the Self everywhere and does not see any thing else will remain above the defects of joy, sorrow, worry etc. One who is devoid of attachment as well as detachment, one who sees a lump of gold as well as a lump of mud as equal and the one who gives up the vasanas of samsara is called 'YUKTA' or 'MUKTA'. Whatever he eats, does, gives, kills, he

has no attachment; so he is the seer of equality; so he looks at sorrow and joy as equal. One who gives up the idea of likes and dislikes, one who performs the acts that befall him, will never be interested in any thing else. Rama, one who comes to the conclusion that the whole world is nothing but Pure Consciousness and leaves aside all desires of sense-pleasures keeps his mind cool peaceful and perfect. As the mind is inanimate by nature as it cannot do any thing by itself, it readily runs after the Chittattwa, Pure Consciousness just as the meat-mongering cat runs after the lion in the forest. The cat eats the lion-earned meat by its might; thus the mind takes as its prop the drisya, created by the power of Chit. Thus, the false mind is sustained by the courtesy of the Chit; when it contemplates on the Self forgetting its mindness, it becomes Self itself. Therefore, 'mind minus the the light of Chaitanya is mind dead, inanimate object, which is incapable of any action. The learned in the Sastras tell us that the false creation apparent a bit from the idea of Chit and goes towards senses is the mind. The creation is the hissing sound of the serpent of the mind in the form of *drashta*, *drisya* and *darsana*; if it realises that it is the form of Chit, it becomes Chit. The Brahman of eternity is Pure Consciousness without senses; with senses it is *kalana* or *kalpana*, creation. The Brahman when it is with a bit of senses, becomes in the heart the form of creation and resembling the Chit, becomes hard by samkalpa and takes the form of the mind. Forgetting the ever-experiencing form of the Self and attaining the form of remembrance the Self becomes the mind, forgetting its form of Chit and becoming inanimate. Then the mind with the two qualities likes and dislikes becomes *kalana* or *kalpana*, creation, with differences and divisibility.

By the power of its own delusion, it becomes the form of the Brahmanda, the universe. Till it is enlightened by the Guru or Sastras, it can not realise its peerless form of everjoyfulness. Therefore, by self-enquiry as per the authoritative Sastra by first rate dispassion and renunciation and by self-control, the Chit must be separated from the waking, dreaming and sound-sleep stages. It becomes the Brahman by the exhortation of the Sastras, by tranquillity, as otherwise it will be turning round and round in the drisya world. This jivakalana, ignorant idea of jiva, intoxicated by the liquor of samsara roams in the deep pits of sense-pleasures and falls asleep in the sleep of ignorance. That must be awakened and enlivened. Otherwise, it can not realise its glory as the Brahman. Though apparent, the state of the world is the form of falsehood. Though false, by the power of Chaitanya, it spreads and like the smell in a creeper, lives in the objects of senses. Though the highest, it becomes the lowest by this jivakalana, the false notion of jiva. It is *jada*, inanimate like a stone; but as the lotus by Sunshine blossoms, it becomes awakened by the knowledge of the Brahman. Though exhorted, the stone-dancer can not dance; thus, the mind does not know anything without the power of the Brahman. Can the kings in the picture roaring like lions wage war against each other? Can the rays of the moon blossom the lotuses? Can the dead bodies with flesh and blood roar? Can the pieces of stone in the forest sing songs sweet? Can the man-made stone - Suns drive away the darkness of night? Can the imaginary sky-forests give happy shade? Inanimate like stones, born by false illusions, like mirages, the minds can not be active without the Chaitanya, the Self.

The stream of the mirage appears due to the power of heavy sunshine; thus, due to the power of the Self, the creation appears. The ignorant defined mind as the thought of the power of movement; Rama, know that the power of the Pranamayakosa as the wind. The jiva is nothing but the lustre of Paramatma. The creation of the jiva is the creation of Chit falsely believing that 'the body is mine', 'I am the body' 'these are mine' - the result of the wrong notion that the Prana, the nature of which is movement and the truth of the Self are different. Rama, the wise men called the false idea as *buddhi, chitta* and *jiva*. In reality, these are all false, the only thing that ever remains is the Brahman. The whole world is Brahman; the process of time is Brahman; as it is as subtle as the sky and as pure as the sky, though it appears as non-existent, it is always existing as Pure Consciousness. It is *Sat* but appears as *Asat* due to its being above the five senses. It is only to be experienced. Where there is this experience, there is no more the mind the cause of all ignorance. Can there be darkness in light? By mere thought, innumerable drisyas the Brahman creates; in the midst of innumerable false things, the true Brahman is not thought of; only the objects born of the mind appear. The mere thought of the Paramapurusha is the mind; the absence of the thought is the absence of the mind; the absence of the mind is liberation absolute. The seed for the mind, the cause for samsara, is a momentary other thought of the Brahman than the thought of the Brahman. The mind is born for the creation of the world from the Pure Consciousness just as the semen is born to man to create beings by the coation with a ripe woman. When the mirror is destroyed, the reflecting shadow also is destroyed with it; thus, when the prana

- 63 is controlled, the mind also is controlled. The reflection is the false form of the mirror; the mind is the false form of the prana. When one feels the experience of a far off thing in mind he can not have it unless he has the power of movement; therefore prana the combination of the power of movement and the power of experience is called the mind. By renunciation, by the practice of Pranayama, by sitting in deep meditation, by destroying the vices and by the knowledge of the Self, the life-wind can be controlled.
- 64 Even a stone may have the power of movement and the power of flaming; but, without the aid of Pure Consciousness, the mind can never have the power of movement and the power of knowledge. The power of the prana-wind is in the form of movement; though it has movement, it is inanimate; but the Brahman is always all-pure and all-pervading. The relationship between the power of Chit and the power of movement is the mind. When it is in the false form, its knowledge is the false knowledge. The mind is called 'avidya' and 'maya'; it is the giver of dangers like *samsara* and other evils. This mind is the real cause for the creation of *samkalpa* about the power of *chit* and the power of movement. If it does not possess any *samkalpa* there is absolutely no fear of *samsara*. Like the power of movement in the wind, Chaitanya with sense-consciousness, by the *samkalpa* of the inner urge becomes mind. This is created in vain like the ghost of the boy. This mind in reality is nothing other than the Chit, in the form of the entire world without movement. This Chit is eternal, incorrigible and unconquerable. Who can conquer the all-powerful Devendra or Iswara? So, as both are absolutely unrelated, *Chit* and *Chitta* - the Pure Consciousness and the mind are not separate. Without the quality

of movement *Chitta* can not have any existence at all. As the mind is immovable, it has no existence at all like the army without soldiers, cavalry, horses and chariots. Thus, with or without difference there is no mind at all in the three worlds. The false mind-devil disappears with the dawn of knowledge. Rama, never imagine the mind which is non-existent in reality. Have no *samkalpa*, when there is no *samkalpa*, there is no mind. The mind is a mirage found in the desert sands of the Pure Consciousness; it disappears with the attainment of knowledge of the Self. By the two qualities of inanimation and formlessness, the mind is as good as dead. How wonderful, the dead mind is killing the world. There can not be greater foolishness than to take the mind as true. The whole world is engulfed by the mind which has no form, no body and no prop. Wonderful is the net of foolishness. One who is killed by weaponless, limbless and non-existent mind gets his head broken to pieces even by the blow of the lily. One who is dead by this non-existent mind is dead even by the ray of the moon. Possessing all weapons in hand, one is defeated by the mind; possessing no weapons but wisdom one is conquering the mind - both are matters of ignorance as in reality, there is no mind; no conquest or no defeat. Born false, existing falsely, undiscovered even by best search how can the mind conquer any thing? How wonderful is 'maya' which created 'Maya', the expert in creating 'maya'. The whole world is defeated by this wretched 'maya'. The *jiva* became prone to all dangers the moment ignorance is born. Ignorance is the cause for all dangers high or low. Ignorance created the whole creation. What an unfortunate thing it is, man due to ignorance is troubled by the mind and the body; but still he accepts the world as true only

for the sake of sorrow. The creation, full of ignorance born by the absence of self-enquiry, falls down in moments of discrimination. Therefore, it is too essenceless. It is born of illusion just as the thought that the wave of the imaginary ocean, the particle of each drop of the water is being destroyed. The world is as false as, as illusory as, saying that the water of the whirlwind is powdered by the black machine with holes in the middle; when the water moves saying that it is moved by the touch of the rays of the moon, becoming intoxicated or maddened. The creation is as false and illusory as to say that one is imprisoned by the ropes of the rays of his eyes and to say that one is defeated by the army in imagination. Hence, the false, falsely created, non-existent anywhere and the wretched mind brutally kills the entire world. One who is unable to control the wrong notion of creation with many false worlds and the wicked mind born as *asat*, false, is quite unfit to enter the realms of spirituality or knowledge. His wretched mind, immersed in the enjoyment of outward appearances, quite unable to understand the glory of inner peace and knowledge of the Self, imagining that only as the fulfilment of life, becomes unfit for spiritual enlightenment. His mind is afraid of the smallest sound of the musical instrument; it is frightened by the looking at the faces of even the sleeping relatives; it runs away by mere word of the enemy's presence. Such a mind is very much afraid of itself; is deceived by itself; and is controlled by itself. Such a mind is immersed in an iota of happiness, just as one is fascinated by a poisonous sweet-meat; it is beaten by itself as if by a staunch enemy; becoming indiscriminate, it does not know even an iota of truth. Without knowing the mind as such and knowing it as such, the foolish man is being utterly deceived and destroyed by it. (1-117)

14. What is one's own mind ? *

Those who go adrift driven away by the waves of sensual pleasures in the ocean of samsara and those who keep mum with regard to the attainment of knowledge are unfit for imparting this great science of knowledge, full of the gain of absolute bliss and arguments for the attainment of emancipation. Who can show the various beauties of the varied forest to the one who, though possessing eyes, refuses to see ? Who will go to the noseless man to discuss the intricacies of fine fragrance ? Which fool will trust as witness or the judge, quite authoritative one, who is quite sensuous and whose eyes emit fire due to his awful drunkenness, to clarify points on Dharma and decide the right ? No fool will ever ask questions dead bodies or people in the burial ground. Who can teach to the adamant idiot ? Who can teach to the fool who can not control or conquer the blind and dumb serpent in the anthill of the heart ? That mind, which in reality is non-existent is the mind that is really vanquished, just as the non-existent stone is equal to the stone which is thrown away from his side, One who can not conquer the mind which is non-existent is equal to one, who has though not taken poison, is dead with poisonous unconsciousness. The knower of Self always sees the Self in him and in others. He sees the powers of life in movements. He sees the senses as employed in their various activities. There is absolutely no mind for him. The power of movement for life, the power of knowledge to the Self, and the power of getting form and sentiment to the senses are present in them. As such what is it that is bound ? The power of management of all the jivas is the form of a ray of the all-lustrous, all-mighty and all-builder Self, Paramatma. Then wherefrom are the mind etc.

are born? What is the power of the Jiva, who made all the world blind-fold but that of the Self? Therefore Chitta and Jiva are *anat*; Chaitanya is the *sat*. My heart with sympathy for those who undergo sorrows and sufferings melts; it feels sorry for those who destroy their own elevation or salvation by their self-created mind. We need not feel sorry for the sorrow of the idiot why because, the donkey and the dullard are born for suffering only. Those who always indulge themselves in sinful acts and those who love the body as Self ever are born like the bubbles in the ocean only for ruin. Thousands and thousands of cattle are being butchered every day at many places for meat. Do you weep for them daily? Millions and millions of beings like flies and the mosquitoes; insects and ants etc. are born and they perish by one wind or another. Do you weep for them every day? Thousands and thousands of huntsmen living in forests on mountains kill innumerable beasts daily. Do you keep on weeping for them? In deep waters, the big water-beasts devour small water-beasts; the big fish the small fish. The flies eat away the smallest creatures. The spiders eat away the flies. The forest-flies eat away the spiders. The frogs eat away the forest-flies. The serpents devour frogs. The falcon or the mangoose eats away the serpents. The cat eats away the mangoose; the dog eats away the cat. The dog is eaten away by the wolf; the wolf by the tiger; the tiger by the lion; the lion by another beast; that beast by trying to catch the cloud falls and dies. The cloud is driven away by the wind; the wind is stopped by big mountains; the big mountains are becoming dust by the weapon Vajra, the thunderbolt; the thunderbolt is under the very control of Indra; Indra owes his existence to Vishnu; Vishnu is undertaking the ten

incarnations full of joys and sorrows. The big-bodied, the highly-armed and the widely-read scholars also get their bodies ruined by insects born within and without their bodies. In this way, the worlds of beings harm each other and undergo sorrows and sufferings. They kill each other as well as protect each other. Every second, millions and millions of beings are born; every moment, millions and millions of beings perish. In the watery worlds, elephants-like water-creatures are born, the big fish, the big crocodiles etc. On earth innumerable varieties of creatures like the scorpions are born. Crores of birds in the sky, crores of wild beasts in the forests are being born. Peculiar worms are born in and from the bodies of beings. Even from the inanimate beings like the trees, the trunk-eating worms, wasps and black bees are born. Even inside big stones and rocky places, many beings like the frogs etc. are born. Even from human dung, worms are born in thousands. Thus, hearing about the births and deaths of innumerable beings a kind hearted man may weep; another may rejoice. Both are in vain. In the great illusion of samsara, full of births and deaths every second, both joys and sorrows are worth while, never. The beings in crores like leaves in crores come into existence and fall out of existence. The kind-hearted man who wants to wipe out the tears of the ill-fated sinners is like one who tries to cover the whole sky with his umbrella to protect the beings from the heat of the Sun. The mean men who follow the behaviour of brutes, cattle and the birds are quite unfit for the teachings of enlightenment. To teach them is to throw pearls at the swine. There is absolutely no difference between cattle and the human beings who always immerse themselves in mean-mindedness and enjoyment

of sense-pleasures, because the cattle are dragged by ropes in their necks and the men with the ropes of their minds. Looking at the fools who are immersed in the mud of their mental thoughts and desires and who do every thing for their own destruction, even stones and logs of wood weep. Those who are unable to conquer their own minds face sorrows everywhere. To try to drive away their sorrows is as good as trying to clean the entire earth from dust all over. It is very easy to drive away the sorrows of those whose minds are under their control. So, the knower of Self engages himself in such task. Rama, do not immerse yourself in the vain false creations of the non-existent mind. If you immerse; you will be like the boy killed by the *betala*. As long as you are far away from the knowledge of the Self and as long as you continue to be a fool, so long the vicious cobra of your mind spreads on the four sides of your stay. Rama, you are now the knower of the Self. Leave aside samkalpas by which the mind increases. The sooner the better. If you believe the *drisya* as true and fall a prey to it, you will be bound forever; your mind grows and grows. Knowing for certain that the *drisya* is false and never falling a prey to it, you will be the liberated and the mind-less. I tell you plainly, if you fall a prey to the *drisya*, of the three qualities and quite illusory, you will be all-bound; if you leave it aside completely, you will attain salvation. Know this and do as you please. 'I am not that; it is never mine' so thinking be like a mountain firm and high. The heart of the Lord of the hearts is as wide as the wide sky. Be firm in the Pure Consciousness, the Ever Witness, leaving in full the idea of duality between the world and the Brahman. Always meditate upon the Pure Consciousness, the Ever Witness of the World and the

Self, the *drashta* and *drisya*, called the *darsana*. Leaving aside both the enjoyable and the enjoyed, but keeping to that which is in the middle of both, in the form of enjoying, the Ever Witness and meditate upon that, the Self always. Be firm catching hold of the Ever Witness of the enjoyable and the enjoyer. That form is the Pure Consciousness, having no prop and being different from the '*triputi*'. Be firmly established in the Self constantly meditating upon it. That Self is devoid of the waking, dreaming and deep sleep stages; moreover it is the Witness of the three stages. If one giving up this glorious stage and thinks of the pleasures of flesh, he becomes the mind, which gives sorrows only. Rama, set free the Self-Lion from the mind-cage by cutting off the mind-chains by the sword of Self-knowledge. Giving up this glorious state of Self, if you fondly go after the senses and attain the state of having samkalpas, you are undone immersing in sense-joys. The mind is born when one is away from the knowledge of the Self; is destroyed when it is given up by the Self. If the knowledge that the entire world is the Self is firmly established in the heart, where are senses and where is sense-minded mind? Nothing remains then. The mind is that state in which one experiences that 'I am the Jiva with body and senses'. This gives sorrow endless and beginningless, but ever-increasing. To firmly believe that 'I am the Pure Consciousness; there is no *jivatwa* at all in reality.' This firm experience gives one peace of mind and ever-blessedness. In fact Rama, the mind is an integral part of the world; when the world is realised as the Brahman, the mind automatically disappears. No doubt. Experiencing the world as the Brahman by the very knowledge of the Self, the mind like darkness by the Sun-rise disappears

in toto. When the mind-serpent is in the body, there is all fear; when it is killed by the cudgel of knowledge, there is no fear whatsoever. Rama, the fierce ghost of mind is born from the great illusion. Please drive it away by chanting the spell of Self-knowledge, forcibly. If the mighty ghost of the mind is driven away from your body, you can rest peacefully without worry, woe and weary dread. By your dispassion, desirelessness and dejected mood, you are happy – that means that the power of your mind is deftly destroyed. You are in the state of Ever Blessedness; desireless you are at perfect ease.” (1-66)

15. The description of trishna, avidity

“Rama, the mind is the net binding the jiva; it is the seed of impure samsara. Following this, the Self giving up its nature of the Brahman, acquires a dirty idea that it is the body created by the mind becomes subject to likes and dislikes getting the filth of vasanas. The poisonous creeper avidity, the cause for evergrowing unlimited attachment and constant fear, makes the Self fall down unconscious. With the entrance of the night of the second fortnight called avidity, it causes in all souls varied perversions. The heat of the fire at the time of Deluge, high souls like Sankara and others can bear but the infinite heat and burning capacity of avidity, none can endure. The avidity-sword, keen-edged black-coloured, long sorrow-giving, cold and fearful is cutting its own body. The limitless, unbearable great and small sorrows are the fruits of the creeper avidity. The avidity-tiger or forest-dog hiding in the mind-hole is eating away the meat of men with blood. This avidity increases in a moment and disappears in the next moment. In a moment, the avidity-heavy rainy seasonal flow of

water, is dragging beings into stony thorny places and is killing them. The avidity-beaten-man becomes dispirited and disabled, mean and sorrowful and finally fallen. His life-wind, in whose heart the avidity-black-serpent does not live, becomes safe and happy. In the avidity-absent night-mind, the good of the first fortnight moonshine spreads. The man-tree, if not destroyed by the avidity-wormful-creeper, will have blossomed flowers of great good ever. In the heart-forest of the indiscriminate men, the waves of worries and woes, the whirlwinds of illusions in the river of avidity appear always. Like the bird made up of cloths with the dragging of the thread by mechanism moves and oscillates, the Jivas are being dragged by avidity worried by cares and anxieties, sorrows and sufferings and finally are killed.

Just as the chisled axe cuts to the root the tree in no time, avidity destroys in no time all the virtues of human beings. Pursuing the grass grown on the edge of the well or pit, the poor deer falls in it much to its discomfiture; thus pursued by avidity, the poor man falls in hell, the dark pit unawares. Even the fiercest old age will not blind the eyes of men as dangerously as avidity-devil occupying the heart-cave does. As the inauspicious avidity-owl is in the heart, even the all-pervading and the highest God Vishnu became Vamana, dwarfish. Even the Sun bound by some avidity or other of the heart is being dragged every day around the sky. The avidity must be rooted out or driven far far away like killing or driving far far away a vicious cobra, because it is the form of all sorrows and the utter destroyer of all the beings quite mercilessly. It is due to avidity that the wind blows; the mountains remain standing; the earth bears the beings; all the worlds are subject to the control of it.

The three-world-vessel is bound by the skin-rope of avidity. One can get rid of the bondage of ropes or chains but none can from the bondage of avidity. By giving up Samkalpas. Rama, conquer avidity. The liberated souls have already established the fact that there is no mind other than samkalpa, by many valid arguments. Rama, never, even in dream, entertain the idea 'I am this body', full of utter ignorance and the main cause of all evil designs and desires. If you leave aside for good the attachment for body, senses etc and destroy the wrong notion that they are real, you will then be reckoned as one of the best knowers of Self. With the scissors of egolessness, cut off the egoistic avidity, renounce the riches and pleasures of the worlds and be forever in the Brahman, the highest position of the greatest fearlessness, peace and joy." (1-27)

16. The Cure for Avidity

Sri Rama :- "Sir, your words are naturally deep; you ask me to give up avidity and egoism. If egoism is kept out, one must keep out all the activities of the body. Just as the mother root protects the tree, egoism protects the body. With the destruction of egoism, the body also is destroyed like the felling of the tree with a saw. So, kindly tell me how I can leave egoism and then protect the body."

Sri Vasishtha :- "There are two kinds of giving up egoism or Vasanatya. The first is 'jneya' and the second is 'dhyeya'. 'I am the body and the limbs; I eat food, drink water and live. I can not be without them; nor can they be without me.' So thinking first with egoism, then separating the mind, the body and the senses, knowing them by self-knowledge as false and hence nothing to do with them, doing acts

playfully, with peace of the inner mind and leaving aside the vasanas is called 'dhyeyavasana tyaga'. Understanding the whole world as Brahman, becoming pure and devoid of vasanas and egoism and remaining in 'nirvikalpasamadhi' or leaving aside the body by the diminution of 'prarabdha', that is known as 'jneyavasana tyaga'. Leaving aside the egoistic vasanas, attending to the worldly affairs playfully and becoming a man of pure character, one becomes 'dhyeyatyagi' or 'jivanmukta'. Rama, know for certain that the man of ever tranquillity, whose creation of drisya is completely gone by giving up the vasanas, is 'jneyavasana tyagi'. Janaka and others come under 'dhyeyavasana tyagis', the great soul attaining salvation by still living on earth. The 'jneyavasana tyagis' or 'videha-muktas' or great souls are the residents of the highest state of the Brahman. Both are equal; both attain salvation; both are devoid of sorrows and both are the attainers of the Brahman. The one is immersed in deep concentration and the other acts disinterestedly coming out of deep concentration; both are liberated souls; both are the enjoyers of happy rest and peace; both are destroyers of ignorance and both are firm in the Brahman, well-established. One is with body and the other is without body. Though with body, he will not be sorrowful at all. The other, the body-less remains all-joyful. As per the passing of time, one who does not get perturbed over joys and sorrows that fall upon him is called the 'jivanmukta'. One who has no anger or attachment in daily happenings of dislikes and likes; one who performs acts that fall upon him and who appears as if in sound sleep, is called the 'jivanmukta'. One in whom there are absolutely no creations of egoism and attachment to the body or affairs pertaining to the body is called the 'jivan-

mukta'. One who does not feel at all in his heart of hearts joy or anger, desire or repulsion, fear or dispiritedness is called the 'jivanmukta'. One who behaves as if in sound sleep while waking, one who is immersed in natural ever-joyfulness like the full Moon with fine moonshine is called the 'jivanmukta'."

By that time, the Sun set; it dawned. All the assembled with mutual salutations left the place to perform the religious duties at dawn. They spent the night happily and gathered the next morning with the rays of the Sun. (1-23)

17. Exhortation for the destruction of avidity

"Rama, the Videhamuktas, the liberated who have no bodies do not appear here on earth; hence hear only of the 'jivanmuktas'. The 'jivanmuktatwa', liberation with the body is performing the predestined duties without intent or interest for sense-Pleasures. The great wise say that the strong bond of samsara is the interest in and intent for the outward objects, with full of sense-pleasure-mongering and belief in the truth of the drisya world. Interest in outward things without any inward desire, is the policy of the 'jivanmuktas', in this world. Desire for outward objects and increase in avidity ever make one bound; one who has disinterested delight in the senses and their pleasures is the liberated man. The great wise also say that salvation is that state in which there is no sorrow due to attachment or separation before or after the gain of sense-pleasures, in the destruction of the senses, and the mind that is firm in the present state is called salvation. "I wish that it should come to me" such desire is bondage; it is also called 'kalana'. The great soul who has no avidity for the true as well as the false things of the world and whose mind is very liberal is the 'jivanmukta'. Rama, have

the desire neither for bondage nor for liberation, neither for sorrow nor for joy, neither for fortune nor for misfortune; be like the vast ocean without any chaos. Realize the Self, which has neither birth nor death; never again confuse the mind with the worries of birth, old age and death. You have nothing to do with the drisya; the drisya has nothing to do with you. The form of drisya is very mean and is different from the real truth. You are the real form of truth, quite different from the drisya. The existence of the world is in the form of *sat* and *asat*. It is born from ignorance. You are quite different from it; then where is avidity for you? Moreover, in the mind of the thoughtful man, the following four conclusions exist. 'I am this body created by mother and father; it is from foot to head myself' - this causes only bondage. 'Quite different from the body and the senses, I am the Pure Consciousness, too small like the front part of the hair.' This causes liberation. Rama, 'I am the never-destroyed form of the Self, the soul of all beings in the world.' This third conclusion also leads to liberation. 'The whole world, like the sky is nothing but myself, the all-expansive and all-empty'. This fourth conclusion also leads to salvation.

Of the above four conclusions the first is the result of dirty vasanas and hence leads to bondage; the rest are the results of pure and good vasanas and hence they lead to salvation. I am happy and peaceful as I feel that I am the real form of the Self, which is the whole world. As the power of the Self is all-pervading and hence every thing is the Self, one who thinks so ever will never be bound. The all-cause and effect, the Brahman is variously called as *soonya*, emptiness, *Prakriti*, nature, *maya*, illusion, Brahman, the Self, *Vijnana*, knowledge, *Siva*, *Purusha*, *Isana*.

The whole world is ever the real form of the Self. In it, there is neither dualism nor variedness. The whole world is the all-pervading Brahman and nothing else. The wide vast and deep ocean till the ether world is full of water. In the same way, from the highest Brahma, to the lowest piece of grass, all the world is full of the Brahman. Hence the Brahman alone is true; the world different from it, the *asat*, is never existent. The vast ocean is water but not the waves. There are no ornaments different from gold; there are no trees, grass etc. other than the Earth. The infinite power of the Brahman by playful creation of the world expands with innumerable apparent differences like dualism, non-dualism etc. Rama, even if the world grows with the ideas of mine, his, others etc. or even if it is destroyed, have no happiness or sorrow as you are the real form of the Self, knowledge absolute. In all your ideas follow non-dualism; in reality be the non-dual Brahman; in actions follow dualism; thus be dual as well as non-dual yourself. Never fall in the deep pits of *samsara*, like the elephant falling in deep pits, full of inauspicious things. Rama, the idea of dualism is mind-born, false. So it can not be in reality. In this world, dualism and oneness both are absent. Therefore the great souls said that the world is non-dual, *sat* and the real form of the Brahman. Rama, really people like me with the elemental bodies or the world etc. are non-existent. What is existent is the Brahman devoid of changes (*nirvikara*). It is the *vijnanamatra*, knowledge absolute. This is neither *sat* nor *asat*; know it as the *sanmatrabrahma*, only *sat*, the Brahman. The highest of the highest, the immortal, the beginningless, the supreme light that gives light to all lights, the never fading, the unimaginable, the changeless, that which is devoid of

all senses the source of the power of life, that which is beyond all creations, the main cause of all causes, the ever-effulgent the all-pervading, the sole source of all experiences of the senses like the eyes etc., liable to be known only by the experience of one's own real form, by exhortation, the inner everlasting the only one fountain of joy is the real form of the world as well as ourselves. This idea Rama, keep firm in your heart of hearts. (1-34)

18. The description of the 'Jivanmukta'

Rama, I will tell you about the nature of great souls living in the world sportively, who are of controlled or concentrated minds and who are far away from the defects of the senses. The *jivanmukta* remaining in the world or the *samsara* remains silent and is quite averse to the essenceless talk of *samsara* at any time. Performing all deeds falling upon them by themselves, looking with equanimity and equality towards friend and foe, renouncing the *dhyeyevasanas*, the great souls the *jivanmuktas* live in the world. One who is sane and serene everywhere, the best friend of every one, wishing well of every one, having a mind shining forth by discrimination, always staying in the pleasure-garden of knowledge, dependent upon the Brahman, the highest of the highest, quite cool-minded like the full Moon, and one who is neither contented nor discontented will have no sorrow whatsoever in this world. Even in the midst of all enemies, one who is kind and compassionate, who performs the deeds that fall upon him is the man of the highest good; he has no sorrows in this world. One who is not overpleased with the desired objects and never displeased with undesired things, who has no sorrow or desire who speaks with word-economy and who performs

acts which fall upon him will have no sorrows in this world. One who speaks words of wisdom when requested but silent when unrequested like a log of wood and who is above love or hatred is devoid of sorrows in this world. One who has only words sweet to one and all, and full of truth and elegance and one who knows the mind of the beings will have no sorrows in this world. He is above good and bad, he has no axe to grind in the affairs of the world. He looks at all with equanimity and equality. Those who are safe and sound attaining the highest place of bliss, with cool minds and clever brains look at the destructive way of the world with a smile on their faces. With the minds controlled, senses conquered, they know here and the hereafter. I described the nature of the good thus but I can not describe the nature of the worldly people immersed in sense-pleasures and controlled by their minds. The ladies, golden-coloured flames of hell are their gods and objects of their worship. Their ends of life are monies and ladies which bring them quarrels, troubles and tortures which lead to endless sorrows and dangers everywhere. The actions of people expecting fruits or gains lead to happiness and unhappiness. I shudder to describe their troubles. Rama, follow the dhyeyavasana yoga principle in full, attain jivanmukti and go free in the world. Cut off all desires to the root in your mind, be detached and devoid of vasanas, but do your duties outwardly and follow absolute renunciation inwardly. You will shine with serenity of mind absolute. Examine cleverly all the stages of the worldly and the otherworldly life and stick up to the Brahman inwardly and roam in the outward world. Being perfectly desireless within, appear outwardly as desirous in doing acts; appear as weeping at the loss of

riches and relations, but be happy, undisturbed within and roam in the world as you please. Appear as angry outwardly but be calm within; do things outwardly but be a non-doer inwardly and roam in the world as you please. You are now the knower of every thing, Rama, including the essence and the non-essence. Roam in the world as you please; there is no harm. Rama, roam in the world with apparent joy, apparent happiness, apparent hastiness, apparent blame, apparent doership of actions and apparent anger. Let there be no iota of egoism in you, be happy and shine as the sky. Roam in the world unblemished. Cut off the ropes of desires, equal be in all actions, do outwardly good deeds for the welfare of all. Rama, really there is no bondage or liberation. All this is false glow of mesmerism, which is turning the wheel of samsara. The whole world is nothing but illusion. But it appears as true by the same illusion and ignorance. Just as water in mirage is created, the world in the Brahman is falsely created, to appear as true. Quite unattached to anything the one and the all-pervading Brahman can have no bondage whatsoever; when there is no bondage at all, where is liberation? The vast illusion of wretched samsara is there due to the lack of the knowledge of the Self. By the knowledge of the Self, the illusion of samsara vanishes just as the illusion of the serpent vanishes with the truth of the rope. You are in the know of the knowledge of the Self by keen intellect; you are now devoid of egoism. Be as pure as the sky and shine resplendent. You are the witness, leave aside the vasanas of kith and kin, who are *asat*, whose thought is sheer waste. You are the form of *Sat*, different from *asat* or actions of *asat*. From ignorance the vasana of bondage came to you. Leave it aside.

The Self has nothing to do with or in any way related to enjoyments, sexual or worldly, the kith and kin instrumental for them, the objects of the world actions auspicious and inauspicious. Then why do you feel for the kith and kin? The Self alone oh Rama is real, of essence. That Self, the only real and of great essence is to yourself. You are cent per cent sure of it. Then why fear? Never be afraid of the illusions of the world. The *sat* never gives birth to kith. What is the relationship with the never-born? Then, why sorrow for them? You are the eternal Self. So, you were; in the past, you are now, you will be hereafter. You are quite aware of the eternity of the soul. If you feel sorry for the kith and kin of the present, whom you treat as your life-breath, why don't you weep for the kith and kin of the past innumerable births? So, your sorrow is quite meaningless. You were different from your relations in the past; you are different from your relations now and in the future also you will be so. Then your weeping for them is quite meaningless. The men of the past are not now living. The men of the present will not be in the future. So, weeping for the transient is quite meaningless. When the Self is unattached, eternal and everjoyful and the world is quite illusory, to weep for it is quite meaningless. Be everjoyful and perform deeds that fall upon you with detachment. The Self is all-pervading and all-equal. You are the Self; So, be all-equal and never feel joyful or sorrowful for the ephemeral things of the transient world. Rama, you are endless, you are the *Sat*, All, Ever True, You are like the sky all-pervading. Just as there is no scope for the prevalence of darkness in the effulgent flood of light, there is no room for ignorance or sorrow in you, the all-pure and

the all-Consciousness. The Self in all things of the world is not visible to the naked physical eye. You are in the heart of every being like the thread in the garland of pearls, in the most subtle form. Only the ignorant will be born again and again, but never the knower of Self. This is the secret of the world. As the knower of the Self be happy and eternal. Only due to ignorance, the sorrowful samsara is ever spreading by leaps and bounds. You are the best knower of Self. You have no samsara and no sorrow. The form of illusion is illusion; there is no other form to it. In a dream, every thing is dreamy; nothing else is there. The dreamlike world appearing clearly with illusive form and effulgence is nothing other than the power of the Self, the Brahman, the all-powerful and all-effulgent. In the world in reality, there is neither friend nor foe nor a neutral; all friends, foes and neutrals are the creations of the will of the Brahman. Like the waves in the waters of the ocean, the whole world for mutual causes is always disruptive and destructive. The all-fickle samsara is ever moving up and down and down and up like a wheel on the axle. The *jivas* of hell go to heaven after death; the *jivas* of earth go to heaven after death; from one birth to another birth, the *jiva* goes; from one island to another island he goes. The heroes become cowards and the cowards heroes. The *jivas* undergo innumerable illusions of fall and rise. Just as in burning fire, there can not be a drop of snow, the wheel of samsara will never be the same, pure and devoid of sorrow. Many great souls, many relatives and many beings die in a short time, we see Rama, in this world the ideas our people, other people, relations, yours and mine – such distinctions are as false as the appearance of two moons in the sky. 'This is my relative.

He is my enemy. Myself and yourself.' These are all false. So, Rama, get rid of them. Outwardly think them as kith and kin, friend and enemy; inwardly treat them all as nothing but the Brahman, roam in the world playfully. Like a pilgrim with a burden on his back, unbearable, sweating and weeping, you roam in the world without weeping with the burden of various vasanas. With the self-enquiry and due discrimination ever growing, the woes and worries of life dwindle. Men of short sight think of men as friends and enemies, but the broad-minded and the far-sighted never think so, as they are devoid of difference and contaminated intellect. 'There is nothing without me; Every thing is myself.' By so thinking the wise will be free from narrowmindedness. Such a wise man, without birth growth and destruction, with a form very high, serene-minded with no disturbances, looks at others as one who sees the men on the ground from above the sky. Rama, all beings on earth are your kith and kin because innumerable are the past births and innumerable are the past relationships with the beings. Rama, in this world of peculiar and varied births full of illusions, the delusion in the form of 'this is my friend and this the enemy, increases. Really all the beings of all the worlds by the idea of *jivas* are your kith and kin; if you are enlightened by Self-knowledge, with the idea that every thing is the Brahman, that is yourself, they are never related to you.' (1-65)

19. Punya's exhortation to Pavana (Pavanabodhana)

"Rama, I will now give you a story of two brothers, saintly boys living on the shore of the river Mandakini. In the context of 'this is my relative:

'this is my foe' the story tells you a good deal, very wonderful and holy. In the Jambudweepa, in the mountainous region there was the Mahendra Mountain with many forests green and grand. Under the shadows of the forest of *kalpavrikshas*, saints and the *kinaras* used to take rest. Its high tops easily conquered the sky, wide and vast. The top reached the world of the creator as it were. In its caves live men, who by their ghum ghum sounds which resembled the *saamagaana*, the music of the samavedic hymns were enchanting. Clouds with lightnings, creepers and flowers the tops appear with water black, like the head-hair falling on the face. On the shores run 'ashtapadas' (animals with eight feet) making sounds. The mountain with the sounds appeared as laughing with the faces resembling the caves and roaring like the clouds at the time of deluge. By the sounds of the ripples in the middle of the mountain the mountain conquered the sounds of the oceanic wave-sound. The sky-ganges flowed on the top full with gems wide and beautiful, for bathing. With the waters, the *kalpavrikshas* put forth fine flowers of great fragrance. The shore appeared as the shore of the Meru Mountain. Shining resplendent like melted and purified gold, the place shone brighter by the presence of a sage Deerghatapa, of supreme Self-knowledge very broad-minded, the personification of penance. He had two sons beautiful as the moon. They were like two forms of Kacha, son of Brihaspati. Their names were Punya and Paavana. With his wife and these two children the brahmin lived on the shore full with fruits and flowers. Of the two sons, the elder in age and virtues Punya became the knower of Self. Like the lotus before Sunrise, Pavana was of half knowledge. Due to his bit of ignorance he could not

become a full-fledged knower of Self. He was in between, hanging like Trisanku in between heaven and earth. In course of time Deerghatapa, leaving aside every interest in samsara, that reduces the longevity of beings, that makes the body-creeper weak, that leads to the end in maximum hundred years and which is very fierce by birth, growth old age and death, with dilapidated body due to old age, left the burden of life and the body, the nest for the bird of life. Then, like the fragrance of the flower that goes to the sky, he joined the Brahman, without illusion, above senses, the form of pure consciousness which is devoid of attachment or hatred. His wife looking at the body of her husband on earth without life like the lotus without trunk, by taking recourse to Yoga, taught by her husband and practised by her since long, left her body just as the bee leaves the dried up and dirty lake of lotuses. She followed her husband who became the Brahman and became invisible to the human eye just as the moonshine disappears in the sky the moment the Moon sets. Then Punya began to perform the last rites to his parents while Pavana was immersed in infinite grief. Pavana weeping went into the forest unlike the courageous Punya. After finishing the funeral rites, Punya went to Pavana, the sorrow-stricken brother and consoled him thus : "Brother, your eyes are full with tears like the lotus filled with water-drops in the rainy season. Why are you so ? Father and mother attained the Brahman, the source of all beings and the form of the realised souls. You are unnecessarily weeping for parents who attained their real Supreme State. 'My father' 'My mother' are words of ignorance. You are weeping for that for which you should not. These are not only our parents; they were for numerous in

their past births. Like the downward places for the forest flow, you had many parents in past lives. We are not the only sons of our parents. Like waves in the river, they had lakhs of sons. In every season, the big tree will have innumerable fruits, in every birth the *jivas* will have many kith and kin. Their affection and tenderness we must weep for, you may say. Then, why don't you weep for thousands and thousands of parents in your thousands and thousands of past births ? Dear brother, utter ignorance creates the world, due to utter ignorance the world is being seen. Really, there are no friends or relatives to you. In a desert heated by Sunstroke from over a long time, you can not find even a drop of water. There is absolutely no death or destruction in the Brahman.

The highest kingdoms with the greatest paraphernalia last only for a very short time, three or five days only. Brother, think of the truth. You and I are non-existent. Drive away the illusion of 'You' and 'I' from your mind. 'This is destroyed. This is dead' these are born in your mind due to bad ideas, the illusions of your thought. Really they are false. Dried up by the hot winds of utter ignorance in the desert sands of the Self, the waters of the mirage of the vasanas, with waves good and bad deeds appear in the endless samsara. (1-41)

20. The Same Continued

"Brother, who is father and who is mother ? Who is friend and who is relative ? Like particles of dust that rise by the gust of wind they are created by our own mind. With relatives, friends, sons etc, with likes and dislikes and attachment, the world is expanded by the Self only in name. By imagining one as relative, he will be a relative; by imagining one as

foe, one is a foe. By imagination poison becomes nectar and nectar poison. Thus the state of samsara is the same; it is bound by imagination. The all-pervading Self, that shines as One in all the bodies, has no friend or no enemy. Ponder over in your mind as to what your real form is other than this skeleton-like body made up of the flesh, blood and bones. To be true, you, Pavana, I, Punya are non-existent. By the senseless thought that the body is the Self, the forms are increasing. From the perishable bodily point of view where is your father, your mother? Where is friend or foe? Different from this idea in Pure Consciousness endless and everlasting, what is 'mine' and 'his'? If you are not Pure Consciousness, why don't you weep for the relatives of the past other numerous births? In the animals living in the forests with flowers and fruits, you had many relatives; weep for them. In the banks of lakes of lotuses, in lotuses and in swans, you had many relatives. Weep for them. In many peculiar places many trees were your relatives, weep for them. Many lions in the deep forests of great mountains, many fish in the rivers with lotuses were your relatives. Weep for them. In the *Dasarna* country in the *kapila* forest, you were a monkey. In the *Tushara* country, you were a king's son; in the forest of the *Punyaka* country you were a crow; you were an elephant in the *Haihaya* country; in the *Trigarta* country, you were a donkey; in the *Salva* country, you were a dog; you were a bird in the *sarala* tree; you were a tree in the *Vindhya*s; you were a worm in a *vata* tree; you were a cock in the *Mandara* Mountain; now you are a brahmin. In the past also you were a brahmin in *Kosala*; in the *Vanga* country you were a tittiri bird; you were a horse in the *Tushara* country; you were a worm in the *palmyra*

tree; you were a mosquito in the *Udumbara* tree and a crane on the *Vindhya*s; you were for six months an ant in the *Himalaya* regional tree; you were a scorpion in the cow-dung for one and half years. Like the bee on the lotus, you were attached to the breast of a *Chandala* lady; now you are born as my brother in the brahmin family. You were born in the *Jambudweepa* itself several times. I am able to see the past lives with my divine eye, pure and keen. I remember my past births also by my divine eye. I spent many lives before. I was a frog on the shore of the *Suka* river; I was a bird in the forest; I was a pariah in the *Vindhya*, a tree in the *Vanga* country, and a caravan in the hill; I was a *chataka* bird on the *Himalaya*s; I was king of the *Poundra* country; I was a tiger in the forest of the seven hills; I was a falcon for ten years, I was a crocodile for five months; a lion for hundred years; I was the son of *Srisailacharya*. Hence in this world, there are ever so many relatives, parents, brothers, friends etc. For whom shall we weep? For whom shall we not weep? This is the state of the world. Like leaves to the forest tree, to the beings in samsara there will be innumerable fathers and innumerable mothers. There is no limit for happiness and sorrow. So, give up all sorrow and be serene and safe. Leave aside the egoistic worldly idea; follow the path shown by the serene elders. May you be safe and sound. The world or the samsara is full of ups and downs, fall and rise. The wise will not grieve for this state. Think of the Self, devoid of thoughts and devoid of old age, in a mood of serenity and sanctity. Never be foolish. In reality, you have no father or mother, sorrow or birth. You are Pure Consciousness, nothing else; nothing else is. Foolish people on their journey of life pursue paths of

pleasures of the world with undying interest non-stop. But, the wise knowers of Self lead life disinterested with all serenity of mind, being only as witnesses and doing acts that befall them. As it gets darkened, the lamp sheds its light without egoism or subjectivity. Thus, the wise knower of the Self lives in the world unegoistic, non-subject and as a witness. The mirror has its reflection, but will never have the qualities of the reflected thing. In the same way, the wise knowers of the Self, though doing deeds dispassionately will not show egoism or subjectivity. So, brother, devoid of the defects of desires various, being contemplative, live happily in the Self in the middle of the lotus of the heart driving away in toto all the delusions of samsara." (1-43)

21. The birth of the Yoga to cure the avarice

Thus exhorted by Punya, Pavana became enlightened like the earth becoming lustrous in the morning with the rise of the Sun. Both Punya and Pavana lived in the forest liberated, reaching the end of knowledge and becoming very reputed. In due course they attained Final Emancipation, *Nirvana* like two lamps becoming oilless. So, Rama, innumerable are the bodily relatives of the past and the present. Of them whom to reject and whom to accept? Therefore the best way of attaining perfect peace is to completely leave aside all avarice for sense-pleasures, never accepting any. As you throw the dried-up sticks in the burning fire, the flames go higher; stopping the sticks is stopping the flames. The thoughts of sense-pleasures increase woes and worries; destroying them is destroying woes and worries. Rama, alight on the chariot of ^{addition} *dehayanatyaga*, protect the illfated with kindness and broadmindedness;

dehayanatyaga *

be happy. This is called the 'Brahmisthiti', the state of being in the Brahman. This is the purest, the most desireless and diseaseless state. Having attained this state, even a fool will have no delusion. Keep always with you the discrimination-friend and Self Knowledge-wife, there will be no delusions or dangers. The renunciation of all riches, all relatives, nothing can save a man from dangers other than Self-Courage. You can and must get out of the deep pit of deadly sense-pleasures yourself by dispassion, by following the right sastras, and by acquiring great virtues. The fruit of the mind, enlightened by the renunciation of sense-pleasures, can not be attained by all the wealth of the three worlds and all the ores of gems of the purest rays. The minds of *jivas* always roaming in the belly-pit of samsara, with ups and downs and series of births and deaths will ever be full of sorrows. When the mind is full with the great knowledge of the Self, the whole world appears to be the ocean of nectar. The feet wearing shoes will feel that the whole world is smooth with smooth skin. The mind, not prone to avarice becomes full with dispassion; but with avarice it becomes full with filth and dirt like the lake in the *sarat*, empty. The minds of those who are controlled by avarice along with the defects of anger, desire lust etc. become empty like the ocean drunk by sage Agastya. ^{it will} The mind-tree in the heart-forest full with peace-fruits and joy-flowers, if the avarice-monkey is driven away, ^{it will} present bloom, beauty and blossom. To the desireless, full with the nectar of the knowledge of the Self, the sum total of the worlds is not bigger than a seed of the lotus; the distance of crores of *Yojanas* is no more than the ground under the foot of a cow. The great Kalpa-time is only half a minute. The coolness of the mind

of the desireless is not found in the Moon, in the slopes of the Himalayas, in the forest of the plantain trees and in the rows of the sandal trees. The beauty and glory of the mind of the desireless great soul cannot be found in the Full Moon, the Ocean of Milk and the lotus-like face of Lakshmi. Just as the clouds cover up the Moon, the black juice the white wall the devil of avarice covers up the mind of man. The avarice-branches of the mind-tree spread even to the ends of quarters; if they are cut off, the mind-tree becomes a sthanu, log of wood. (Brahman). When the avarice-stems are cut off, the mind-log shines; the sprouts of courage spread as hundreds of branches. The quite courageous, the destroyer of the mind attains the Eternal Happiness. Rama, possessing a pure heart, giving no room for fluctuations of the mind; you can be sure of being above the fear of births and deaths. When your mind becomes a non-mind, devoid of the fluctuations of the mind, you can then attain the full state of salvation. When the avarice-owl enters your mind and begins to destroy it, then you will have nothing but inauspicious things only. Thinking is *chittavriddhi*, fluctuation of the mind. Avarice is the cause for it. If you leave avarice for good you will attain the state of mindlessness. The mind's nature is fluctuation; with the destruction of the fluctuations, the mind itself is destroyed. Destroy all your desires, cut off the ropes that bind you to samsara, become a liberated man and a *jivanmukta*. The bad desires are the binding ropes of the Pure Consciousness; if they are destroyed, who will not be liberated? (1-30).

22. The remembrance of the words of 'Virochana'
 "Rama, You may obtain knowledge like Bali with the destruction of the mind."

Rama :- "Bhagavan, the knower of all *dharma*s, by your grace I attained what all I have to attain. I am at peace in the Pure Consciousness. Just as the *sarat* sky is quite devoid of the clouds, my mind is devoid of the darkness of avarice and ignorance. Just as the just-risen Moon on the Full-Moon Day in the evening, my mind is full and cool with the nectar of knowledge and luminosity. But I want to hear more and more of your words. Pray tell me about Bali. To the devoted student, the great teacher will never hesitate to give the best (teaching)."

Vasishtha :- "Rama, hear attentively, Bali's story, which gives you eternal knowledge of the Self."

In the great Brahmanda in a certain quarter underneath the earth there is a famous world called *Padtala*. At a certain place in *Patala*, there are damsels of the demons shone bright like the rays of the nectar that came out from the ocean of milk. At another place there shone bright by the many-headed and multi-tongued serpents hissing aloud. Another place appeared beautiful by many demons as big as mountains spread far and wide. They took by force the duty of saving the world or snatching the holy sacrificial food from the gods. The centre of Earth rested on the tops of the heads of the great *diggajas*, quarter-elephants that made it never fall. To the trees in the form of the teeth of the elephants, like a mountain, the place was a prop. The downward part of it was terrific with the sounds of 'kat', 'kat' and the horrible bad smell of the dwellers in that hell. The seven mountains of the nether world spreading up to the earth were the place for Meru etc. full with gems etc. The place was sanctified by sage *Kapila* by his stay there, whose glory was a matter of respect for

the gods as well as the demons. Moreover, the place was much sanctified by Hatakeswara, the golden Sivalinga, worshipped more by the women of the demons. Bali, son of Virochana was the king of Patala, which was well-protected by the strong sturdy shoulders of the mighty *Rakshasas*. He was a dread to the Vidyadharas, the Uragas and even Indra; who would like to serve him with reverence. His protector was Lord Vishnu, the prop for Brahma and others, the sources for the gems of the three worlds, the protector of all beings and the protectors of the worlds. As soon as the voice of the peacock is heard, the hearts of serpents will be full of dread; in the same way hearing the name of Bali, the *Iravata* appears very weak due to great dread. By the mere touch of the fire of his valour, the seven seas become waterless and appear as pits as if at the time of the great Deluge. The clouds formed by the smoke of the fire in his sacrifices cover up the seas and appear as a shield to the entire globe. By his mere look of anger, the seven *Kulaparvatas*, the prop of the Earth shake with fear of destruction. Like the creeper bent by heavy fruits, all the beings of the quarters bend down before his presence. Bali, who could very easily conquer even Indra, the crest jewel of the world, ruled over the nether world for ten crores of years. After the passage of a number of ages like whirlwinds, during which the gods and demons, ^{seeing} saw rise and fall, enjoying all the great pleasures of the three worlds, became dispassionate. With a renounced mind, sitting on the top of the Meru Mountain full of gems Bali began to think for himself: "How long shall I rule over the kingdom? How long and what for shall I roam in the three worlds?" What is the use of my tremendous actions in the worlds? What is the use

of all pleasures enjoyed? By ignorance, they are enjoyments of pleasures. By knowledge they are destructive. How can they be of happiness to me? The same day, the same night, the same actions, bathing, eating, sleeping; the past is coming again. To the wise, these repetitions are shameful, never useful or joyful. The same and shameless embracing of ladies; the same coation. This is child's-play, shameful to the wise elder. The same dull deeds day after day but still, man is not ashamed of them. Again the day; again the night; again the dull routine of day and night. To the wise it is a senseless delay. Water becomes waves; the waves become water again. Thus, men are interested in the dull daily routine; nothing is new. These are acts of a madcap. Boy's 'play'; to the wise they are ridiculous. In spite of doing things every day, there is no end for the actions; there is no use of doing the same. Why and how long are these actions to be performed? Is there no end for them really? This child's play is essenceless and endless. It is only for sorrow, not for joy, it is created, people do it only for sorrow. I am unable to get at the v. 37 highest *Purushartha*, end of life by getting which there remains nothing to be done or got. Is there no better ^(indistinguishable) happiness than the wretched sense-joys? I shall ponder over it." So thinking Bali entered into deep contemplation, during which an old remembrance flashed in his mind. 'Oh, I remember' he exclaimed. 'I once asked my father Virochana, the knower of every thing of here and hereafter, the knower of the Self and a great soul in the past; Father! what is samsara's end, which destroys all sorrows and annihilates all acts of illusion, the means of sense-pleasures and lands one in the ever-peaceful abode of eternal joy and happiness? Where do the delusions of mind

^{get}~~are~~ destroyed forever? Where do all desires end finally? Where can the mind get everlasting happiness devoid of all sorrows? What is it the attainment of which is the attainment of all things above the world of the creator? What is it by seeing which nothing else is to be seen? Though innumerable, the joys of samsara are never helpful or happy; not only that, they ever throw even the minds of the wise down confusing, deluding and cheating. Please tell the greatest thing that naturally, spontaneously, eternally gives joy of the highest kind. I take refuge in it and remain in it for ever.'

My father, sitting under the *kalpavriksha*, desire-yielding tree, forcibly brought down from heaven and planted before the house of my father, full with flowers fruits in bunches, defeating the beauty of the rays of the Moon, grasping my question answered me with words sweet, fragrant, nectar-like, capable of destroying birth, old age and death, for the destruction of my mental illusion. The great words flashed in my memory and crossed my mind. Them I will reveal to myself now. (1-49)

23. Virochana's words of Eternal Wisdom

"Dear boy, there was a certain country, very very wide in which thousands of three-world groups can be accommodated. No seas, no mountains, no forests, no rivers or lakes or streams, no sky, no earth, no wind, no Sun, no Moon, no lords of quarters, no trinity of Gods, no gods, no demons, no beings, no creepers, no grass, no bush, no water, no fire, no quarters, no heaven and hell and no heat or cold are found there. There lives a very great king (Self) all-lustrous, all-creator, all-spreading and all-formed. His minister (the mind) is created by his will. He

always gets ready to do his bidding. The minister creates (samsara) what the king does not and expands it. The minister can not enjoy any thing; he does not know any thing, but though ignorant, he will always be doing some work or other, for the king. He performs all acts of the king himself; the king sits alone stable-minded."

Bali :- Dear Father, what is that country which is devoid of birth physical and mental worries? How to go there and who are they that reached the country? Who is the minister and who is the king, unconquerable even to us who easily conquered the whole world? Pray tell me to clear off the clouds of doubt from my mind's sky? "

Virochana :- "Dear boy, you know the present strength of the gods and the demons; they are in many crores. The armies crore times greater than this number or even more can not conquer that minister. The present Indra, Yama, Kubera or any one in gods or demons can not conquer him. Like the blow of the lotus to a great hill, the sword, the weapon of the lord of Heaven, the mace, or any weapon of warfare however strong and great is vain on him. The highest valour of the greatest hero, the most potent weapon, the king of all weapons is of no avail against him. So, he conquered and subjugated the gods and the demons in toto. Though he is not Vishnu, he destroyed demons like Hiranyaksha just as the fierce wind of the Great Deluge uproots the *Sumeru* and the *Kalpavrikshas*. He caught hold of the personifications of knowledge like Narayana and other great Gods and threw them into the pits of the wombs of women. By his strength, Cupid with all pride, by his five arrows occupied the three worlds and like an emperor

challenges one and all. Anger, the destroyer of gods and demons, mean-minded, mean-shaped, evil-mongering is all-powerful by his power. The Great War between the gods and the demons fought very often is the play of that minister very wise in wicked diplomacy. Unless conquered by the king, he is invincible and stable as the mountain. In course of time, the king desires to put him down and conquers him then without any effort whatsoever. The minister is the mind. The king is your Self. You will become invincible the moment you conquer mind, stronger than the strongest in the world. With the rise of that Sun, the three-world-lotuses fully blossom; with his set, they become contracted. Dispel the darkness of ignorance single-minded, conquer him, you conquer everything. Conquest over him is conquest of the three worlds. Therefore, my son, for the sake of achieving the highest ideal and everlasting happiness, undergo any trouble or sacrifice and put forth constant effort. Conquer that minister, who controlled gods and demons, *nagas* and *yakshas*, men and women, *uragas* and *kinaras* - all of the three worlds." (1-29)

24. The ways and means of curing the mind-disease

Bali :- "Dear Father, how can the minister be conquered? Who is he, after all. Pray, tell me.

Virochana :- "However great he is, he can be easily conquered, in a moment with a stroke of wisdom. He will pounce upon those who are devoid of that wisdom like an old serpent full of fury. Caressing him like a boy, making him submissive by wisdom, one can see the king and attain his coveted place. By meeting the king, the minister becomes submissive;

by making the minister submissive, the king appears easily. Till one meets the king, the minister will not become submissive. ^{to minister} On the other hand, he will be causing attachment, anger, envy, ignorance etc. Therefore, the wise one must begin with all his might to do the double work of seeing the king and conquering the minister. Self-effort and constant practice will result in both. The attainment of the highest place, sorrowless and everlasting, is possible then. The great souls, to whom the weariness of *samsara* is gone, the mind-lotus of whom is fully blossomed and who are doubtless can be happy in this greatest place always. That place is *Moksha* or Salvation that destroys all sorrow. The personification of the ever-joyful state of Emancipation is the king who made his minister the powerful mind. Just as the mud changes itself into the form of the pot, the vapor as cloud, the subtle *vasanas* of the mind take the form of the world. The conquest of the mind is the conquest of every thing, the attainment of every thing. But he is invincible; he can be conquered only by tactics."

Bali :- "Kindly let me know the ways and means of conquering the mind-minister, the fierce enemy."

Virochana :- "To destroy in full the desire for sense-pleasures is the only means of keeping the mind-^{v. 17, 18} elephant under full control. This becomes very easy by practice but very difficult by its absence. ^{v. 19} Gradual practice for dispassion of the pleasures of the flesh yields good results just as constant pouring forth water makes the creeper put forth flowers and fruits. When the seed is not planted, how can one expect good crop? Thus, constant practice of conquering the desire for sense-pleasures bears good results;

those who indulge in them fall in the deep pit of samasara of all sorrows. If one does not move or walk or go, he can not go to other places, in the same way without constant practice none can conquer the desire for pleasures of flesh. So, every one by giving up the dhyeyavasanas, must practise the conquest of the desire for sense-pleasures; increase it day by day like watering the plant every day. Self-effort is the only means of attaining the state of being above joy and sorrow, the very auspicious state. One's action, auspicious or inauspicious, instigated by *Niyati* is called *Daiva* or *prarabdha* by average people but not by wise men. Then one may ask as to why in some people, without effort, there is tranquillity without joy or sorrow, the wise believers of *Sastras* say that previous *karma*, the cause of joy or sorrow is destroyed by the present effort and that present effort is called *Daiva* or *prarabdha* ^(in future). Just as the illusion of the mirage disappears with the knowledge of the truth of the sandy desert, the previous *karma* in the form of *Daiva* or *prarabdha* is conquered by self-effort. The *jiva*, the actor is no other than the mind. For whatever it creates, it experiences it so. The mind as per *Niyati* and as per its creation, gets the ordained or the non-ordained things sometimes. Thus, it is the mind that creates *Niyati* as well as things as per its wish. So in the *Paramatma*, the Eternal Form of *Niyati*, the One-natured, the *jiva*, the form of *chitta* in the last birth before salvation, like wind in the *Chidakasa*, appears as *Chit*, without attachment sometimes and sometimes doing the deeds as prescribed by the *Sastras* and traditional customs, like the trees though unmoved by nature move due to great wind, appears as moving in the form of *Niyati* and not moving as in deep *samadhi*. As long as the mind is not conquered, the *Niyati* or

Daiva (*prarabdha*) can not be conquered. Let the mind be there; the *jiva* after his birth gets what he desires. Therefore, one in whom the *samkalpa* is submissive, must always ponder over the Brahman by self-effort as there is nothing greater than that in the world. Therefore making realization of the Brahman as the goal, one must develop dispassion and renunciation for the pleasures of the flesh. Unless and until it is done, there is no hope of peace absolute. As long as there is desire for fickle pleasures, the root cause for attachment, there will be no sorrowlessness, as like serpents, the sense-pleasures cause weariness and dread always. Constant practice of meditation etc. will give good result.

Bali :- "How is it possible for man to attain desirelessness for sense-pleasures? How can it be firm?"

Virochana :- "Son, the creeper of Self-realization gives the fruit of emancipation as well as dispassion for sense-pleasures like the creeper in the *sarat*. By Self-realization dispassion for sense-pleasures shines resplendent in the heart just as Goddess Lakshmi shines resplendent in the lake full of blossomed lotuses. Chisling the mind-sword on the grinding stone of *prajna*, intellect, by self-enquiry, realizing the Self and simultaneously one must develop dispassion for sense-pleasures. (One must divide the mind into ^{four} two parts; ^{two parts} one must be filled with attention for the maintenance of the body and the other with hearing the *Sastras* of Self-realization, or in serving the spiritual teacher. If the mind is a bit awakened divide it into four parts, devote one part to the body-protection, two parts for serving the spiritual teacher and one part for hearing the *Sastras* of

Self-realisation. Two parts of the awakened mind must be directed towards *Jnanasastra* and *Vairagya* (the science of knowledge and acquisition of dispassion or renunciation) and the other two for meditation and service of the Guru, spiritual teacher. New cloth catches colour quickly; thus, purified jiva is fit for quick realisation. The mind-boy must be lulled and cajoled by authoritative arguments, words of wisdom of the realised souls and clear understanding of the progress in the course. The reawakened mind becomes cool and calm just as the reflected moonshine in the marble makes it lustrous. The best knower of the Self looks at the senses, sense-pleasures, the experiencing jiva, the body etc. as only the Brahman and nothing else. By intelligent self-enquiry, one must attain Self-realisation and dispassion simultaneously, always. Self-realisation leads to absence of avarice; absence of avarice leads to Self-realisation. Both always go well together like fire and lustre. With the extinction of desire for sense-pleasures and the complete realisation of the Self, one takes complete rest in the great Brahman for all times. The sense-pleasure-mongers can never attain this eternal Peace, for which there is no alternative except this repose in the Self. Pilgrimage, penance, performance of sacrifices can not bestow dispassion, which is impossible without Self-realisation. Without dispassion the mind will never indulge in Self-realisation by any means. Without self-effort in the form of meditation etc., the mind always indulges in the pleasures of the flesh. It is impossible to rest in the Brahman spread from the highest creator to the lowest grass-piece, without absolute dispassion and renunciation. Therefore, one must make self-effort, keep off Daiva at a long distance and look with contempt at the

pleasures of the flesh, the greatest obstacles to Self-realisation. The greater the dispassion, the greater will be the right discrimination. At the end of the rainy season, the *sarat* with sumptuous *sali* rice etc. enters; thus, dispassion increases discrimination and thus discrimination increases dispassion. These two are like the sea and the cloud. One fills the other mutually. Dispassion, discrimination and the daily meditation on the Self—these three help each other like dear friends. First, drive away *Daiva* or *Prarabdha*, next put forth self-effort, and develop dispassion towards deadly desires for sense-pleasures. Without going against time, place and tradition, without the antagonism of friends and relatives, by self-effort one must earn money, with which he must serve the virtuous, the wise teachers of spiritual knowledge. Such great souls impart dispassion by mere association. Dispassion leads to Self-enquiry, which leads to the definite and well-established non-dual Brahman, as enunciated by the Sastras. Next it leads to the highest state of blessedness gradually. You can have ultimate repose in the all-peaceful, all joyful and all-eternal state through dispassion and self-enquiry. Then there will be no sorrows from the filth of false imaginary world. Though your dispassion is not full it will be in due course. You are the Pure Intelligence, You are 'sadasivabrahman', the all-auspicious Self. I salute to you. I shall in conclusion recapitulate what I told you: Earn money by righteous means; do not spend it for mean pleasures of the flesh; serve the great souls, the really realised souls. With their association, you will gain dispassion, discrimination and dejection of earthly joys. With the glow of Self-enquiry, you will gain the highest and the greatest Self-realisation." (1-71)

25. Bali's Self-enquiry and Siddhanta Yogopadesa

me. By bringing it back to my memory, I am now enlightened. I have now directly developed distaste for the pleasures of the flesh. I am now entering the state of purity, peace and serenity and all-happiness by God's grace. Satisfying thirst for lust and desires again and again, amassing huge wealth again and again, following the commands of fair ladies for their obliging me, I tried so far for the eternity of wealth undergoing several sorrows. What a great change now! The earth is quite calm and fine now. With the advent of tranquillity, all states of happiness and unhappiness vanish. I am enjoying eternal bliss with no sorrow or suffering, but with the serenity of the happy Moon. Amassing of wealth of various kinds is an arduous task, a mind-teasing act and always illusory and teasing. Rubbing my body with the bodies of women, my flesh with their flesh and my limbs with theirs, I felt happy; now I feel how ignorant I was. I enjoyed all the highest riches and the kingdoms unconquered by others; by my power, I controlled all the beings, human, divine, devils and the like. What eternal happiness I got from it? Nothing. In the worlds, only things enjoyed are enjoyed again and again. There is nothing new, previously unheard of. Giving up all, withdrawing the mind from them all and realising the truth from the spiritual teachings, take rest in the all-full-Self. I remain Full. In the nether world, in heaven, on earth, fair sex, glittering gems and other lovely enjoyable things leave aside and vanish at the time of need. I was very ignorant so far, why because, I created enmity with the gods for the suzerainty over the wretched vanishing worlds. If the great mental

disease of the world is not destroyed, what happiness is there and what good result can be got? How can the great souls who conquered the mind have any liking to the world? What a woe it is. The pride of ignorance made me serve the deadly things as dear things. By utter ignorance and avarice, vacillation of mind, there was no evil deed which I did not perform. This thinking of the past leads to repentance in future. There is no use thinking of the past misdeeds. The present ignorance should be driven away by self-effort; then only life becomes fruitful. Just as when the ocean of milk was churned, ambrosia came out from all sides, by becoming One with the Brahman, of endless forms and the form of the cause of all causes, I can enjoy absolute bliss throughout the Brahman. I shall request our family-priest Sukracharya to reveal to me the ways and means of Brahmasakshatkara, realisation of the Self. What is this apparent world? Who is *jiva* connected with 'I am'? Now, I will meditate upon Sukracharya, our God, quite compassionate towards his disciples and realising by his exhortation the real Self, I repose myself in it. The wise words of the great souls result in endless and eternal good." (1-19)

26. Exhortation to Bali

Then Bali half-closed his eyes in meditation and thought of Sukracharya resting in the Brahman. Sukra, who always takes repose in the Brahman, the form of one and all, could understand that Bali the calm meditating aspirant for the knowledge of the Self needed his presence. At once Sukra, the form of *Chit*, the all-spreading came to see Bali through the window bedecked with gems and rubies and gold. As he entered the house of Bali and stood before him,

Bali looked like the fully blossomed lotus by the effulgence of the Sun. At once, he took into his hand the gem-bedecked tumbler full of sacred water offered him *arghya* and *padya* and worshipped him with the flowers of the *Kalpavriksha*. Then Bali spoke to his Guru, whose body shone with the *arghya* water, head with the garlands of the *mandaras* and who was comfortably seated on the highest *Ratnasimhasana*, gem-bedecked chair of lion pictures. "Revered Sir, just as the Sunshine by its very presence makes people do their daily duties delightfully, my mind shining bright by the lustre of your grace, prompts me to speak these words. Sir, I developed dispassion for the illusory pleasures of the flesh and of the world. I want to hear from you divine knowledge, that dispels the delusion deep and dangerous. What is sense-enjoyment? Where is the end for it? Who am I? Who are you? Let me know the reality."

Sukra :- "Dear Bali, I have to go quickly. There is no time to tell you in detail. I will tell you briefly. Listen to me attentively. 'The world is the form of *Chaitanya*, Pure Intelligence. All that is seen by the eyes is under the control of *Chit*; therefore all the *drisya* is nothing but *Chit*. It comes out of *Chit* and dissolves in *Chit*. Hence all is full of *Chit*. You, I, all are full of *Chit*. All the worlds are full of *Chit*. 'This is the essence of all philosophy. If you are wise and active, you can attain every thing by this strong conviction. Otherwise whatever I tell you is oblations in dust or ashes. Bondage is the mind's creation in the form of sense-pleasures; the absence of such creation is liberation. The *Chit* devoid of the false forms of the sense-pleasures is the full form of the full Self. This is the essence of all theories of all philosophies. Realise this and rest in the Brahman

Brahman

all-pervading; you are then the Brahman yourself. I have an urgent engagement. The seven great saints await me. We go on a divine mission. Even the *Jivanmuktas*, as long as they possess bodies, never neglect duties that fall upon them."

So saying, Sukra rose to the sky through the way of the clouds very quickly. The middle of the sky looked like the black bee, while the group of planets like the flower-dust spread around it. (1-17)

27. Bali attains repose in Peace

After the exist of Sukracharya, the first and foremost in the assemblies of the gods and the demons the very intelligent Bali thought over in his mind thus : "The words of Sukra are cent per cent correct. All the three worlds are the forms of only the *Chit*. I am the form of *Chit*; every thing is so; all the quarters are so; all deeds are so. In reality, all forms seen inwardly and outwardly are *Chit*; different from it, there is nothing. It is *chit* that shines as the Sunshine, as otherwise there would have been no difference between the Sun and darkness. If the Earth is not the *Chit* that remains as Earth, the Earth would not have been different from water etc. Thus, if the *chit* is not the form of the mountains, rivers, quarters, the world, the sky and the body etc. they would not have existed at all. The *Indriyas* (senses), bodies, minds, desires, the internal and external things, the empty sky, all the ideas, the state of the world all these are only *chit*. It is only I, the form of *chit* not at all the body, that experience willingly the objects of senses like word, touch etc. The body is only a log of wood or a lump of mud; of what use is it for me? I am the only *chit*, without qualities, forms etc. being the soul of the entire earth. I am the

Pure Intelligence, the driving force in the sky, in the lustrous Sun, Moon etc., in crores of beings, in gods and demons and the animate and the inanimate things. Only the *chit*, the all-pervading, is; nothing else is; where is then the friend or foe in the world? This body called by the name Bali is cut into pieces, I am untouched; it is impossible to cut me, the all-pervading real form of Self. Anger or enmity such as anger or enmity only when shone by *chit* and otherwise. So, all qualities, attachment and detachment, ideas thought of or unthought of are under the control of *chit*; hence they are the *chit*, nothing but the *chit*. However much I see, think or ponder over there is nothing else than *chaitanya* in the three worlds. I, the Pure Consciousness have neither passion nor dispassion, love or hatred, mind or vicissitudes of mind. So, there can not be any creation of appointment. I am the form of *chit*, the all-expansive, the changeless, eternal with no duality and full of joy absolute. The world with form and name can never be the sign of *chaitanya*, the nameless and formless. Spreading everywhere, being the source of all kinds of creations, the power of *chit* appears in the form of *Sabda*, word. I am the Parameswara, devoid of all *drisya* and *darsana*, the seen and the seeing, all-pure, all-eternal, getting light from none. I am the *drashta*, the seer. The idea of *Jiva*, born from me the Ever-Effulgent, like the small light of the moonbeam reflected in water, having a self-created divisible part, is illusory, not at all real. I shall do away with this *Jivabhava* reflecting and realising the truth of my being the Pure Intelligence. I salute to the form of my Pure Consciousness, the witness, devoid of *Jivabhava*, the black-spot of sense-pleasures-mongering, the form of Emancipation and the highest of the

highest. I salute to Myself, the all-effulgent, all-witness, in the form of meditation, concentration, the form of *Chit*, devoid of all senses. I am the form of the Highest, devoid of sense idea, the *Chit*, the all-expansive, all-full, the form of Peace supreme, the all-knowing, the all-knowable, *Sat* and *Chit*. I am endless, beginningless and middleless like the vast sky and the all-expansive and at the same time the smallest of the smallest atoms.

The states of joy and sorrow of the world can not touch me simply because the knowledge of the present is unknown, in the past and the future the all-expansive consciousness will be devoid of senses or sense-objects. The real or false things of the world, time, place etc. can not divide me, or cut into parts. The decisions of true philosophy and authorities of the world are of course dividing us; it is acceptable to me because they are not different from me. Though the money from the right hand is taken by the left or of the left by the right or stolen, they do not lose any thing; in the same way, the real form of the thing at the same place may be taken or stolen, the thing will have no harm whatsoever. Really, I am, at all times, all-spreading, all-subject, the real form of the Self, shining resplendent. In truth nothing is born. I am the only non-dual form of *Chaitanya*; I am all the forms of all things. I have nothing to gain or lose by *samkalpa* or *vikalpa* as I am the form of *Chit*. There is neither growth nor loss to me. I am worry by ignorance and Peace by knowledge." So thinking, emperor Bali attained Peace; had no *samkalpas* whatsoever; no false imaginations or creations; he was calm thinking of the Brahman, observing strict silence, in the *tureeya* state. He gave up all ideas of *Chetya* and *Chetana*, *Dhyata*, *Dhyana* and *Dhyeya*. He was all-Pure;

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had no vasanas whatsoever; all-calm like the lamp at the place where there was no wind. Bali, who became the Brahman sat there in the gem-bedecked window like a statue for a long time, firm. He shone bright becoming Full, desires vanished, no defects of sense going astray, with the highest power of real Selfhood and like the sky in the *sarat* with no cloud whatsoever. (1-35)

28. Bali's reconciliation

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Seeing Bali Static like a rock, his demon-attendants ascended the royal palace of white marble and gems. The ministers like *Dimbha* and other courageous, *Kumuda* and other dependent kings, *Sura* and other kings, *Vritta* and other commanders, Soldiers like Hayagreeva, relatives like Chakraja friends like Laduka, Valuka and other consolers, gods like Kubera, Yama, Indra etc. who offer their presentation articles, Yakshas Vidyadharas Nagas ready to serve, heavenly damsels with feathered fans in their hands, personifications of seas, mountains, rivers, quarters, many Siddhas living in the three worlds the gods came to serve Bali to his court. All, the gods etc., bending their heads with crowns saluting saw Bali immersed in meditation with absolute silence with high regard. The gods and Bali's friends were sorrow-stricken; the neutrals were wonder-struck; the wise men felt happy and the ignorant were in awe, fear and stun. The ministers and others thought for a while as to their duty and thought of the great Guru, Sukracharya. They saw his body like the created town of the Gandharvas. Sukra saw the silent king on the throne, understood him as one who had absolutely no interest in samsara and spreading his lustre, like the ocean of milk in which all fell said

said

thus: "Oh demons, Bali attained the Brahman by his self-enquiry. It is wonderful that he attained the Brahman the highest state of achievement. Let him remain so for some time. Let him enjoy Peace and happiness; he is tired of the worldly affairs. His mind is devoid of all illusion of the mind, the illusion of *drisya*. The drizzling rain of samsara stopped. Hence he is in perfect state of ease. Do not disturb him. Just as the morning Sun shines bright destroying the darkness of ignorance of the night, with the disappearance of ignorance, enlightenment fell upon Bali, by itself. Just as the plant from the state of sleep in the seed comes out in course of time, he will come out of samadhi by himself. Let the ministers carry on the affairs of the State carefully till he comes out of samadhi after thousand years."

Hearing the words of Sukracharya the demons got rid of their worry just as the tree leaves the dried up creeper. The ministers carried on the administration of the state on the lines of Bali's rule. Then human beings returned to earth; the serpents like Sesha to the nether world, the planets to the sky, the gods to heaven, Indra and other rulers of the quarters to their respective quarters, the foresters to their forests and the sky-roamers to the sky returned back. (1-22)

29. Bali's Attainment of Brahmanirvana

Thousand years passed. Hearing the sounds of the trumpets of gods, he woke up from samadhi. With the rise and spread of the Sun, the lotuses become fully blossomed; thus with his coming out of samadhi, the whole demon-world was pleased. Till the demons came to him, he sat alone and thought thus: "How beautiful and wonderful is this state of blessedness,

perfect Peace. By attaining the Brahman, I attain the highest repose. The coolness of mind then even the full moon can not give. So, I shall be in the peace forever. The happiness of physical possession is nothing before this." Thus thinking he turned his mind towards samadhi again; the demons surrounded him like the clouds the Moon. Bali thus surrounded by vast and high bodied demons like mountains and their salutations, he again thought thus: "To one who is the real great form of *Sat*, what is to be accepted and what is to be rejected? But the mind has been consistently immersed in sense-pleasures from times immemorial, it becomes one with them quickly. Why should I desire salvation when I was never in bondage? There is no meaning in desiring liberation when one is not bound at all. I have no bondage or liberation. My ignorance has vanished now. I have nothing to do with meditation or no meditation. I shall give up the illusion of meditation as well as non-meditation and remain in the true force of Self. Let it come that should come; let it go that should go. By the process of their coming and going, I have neither progress nor retard of progress. I do not want enjoyment or non-enjoyment; I do not want meditation or non-meditation. I am at ease with oneness, devoid of sorrow. I have no desire either in the attainment of the Brahman or in its non-attainment. I have nothing to gain from meditation nor nothing to lose by being worldly. I am neither dead nor living. I am neither *sat* nor *asat*; I am neither this body or earth nor another body on another earth. I am the highest Pure Consciousness. I salute to my Self. Let this kingdom remain or vanish; I shall be and am the Eternal Peaceful Self. I have absolutely no gain or loss by meditation or non-meditation, or

the glory of kingdoms. Let that happen which is sure to happen. Either 'I' and 'You' or any thing of my desire and hatred are not found anywhere. I have nothing to do just calling myself the doer. Then what harm is there if I take up the ruling of the kingdom and other affairs attending to?" Thus deciding, the great knower of Self and the form of the fullest *Atman* looked at the demons like the Sun looking at the lotuses. Just as the wind takes the fragrance of the flowers, he took the salutations of all. Then, he performed all the duties as king with a mind detached from the *vasanas*. He worshipped the gods and the brahmins with *arghya* and *padya* and his revered teachers. He pleased his kith and kin, friends and admirers with suitable gifts. So did he please his subordinate kings and the virtuous. He gave presents to his servants and the needy poor. He satisfied the ladies cajoling them and offering them riches. While all were pleased he ruled over for long. Desiring to perform a sacrifice, he succeeded in doing so and pleased the innumerable beings. He worshipped the gods and the sages following the directions of Sukra and others. Knowing full well that Bali was not for any fulfilment of desire Lord Vishnu visited him to please him. He wanted to give the kingdom to Indra. By the power of his extraordinary delusion, he cheated Bali, overpowered him and imprisoned him in the nether world just as the monkey is imprisoned in the earthen cave.

Rama, even now Bali is living as a *jivanmukta*, with perfect peace of mind, ever meditating upon the Brahman, disinterested. He awaits the position of Indra as he would be crowned by the power of his *prarabdha*. Thus living in the nether world as a *jivanmukta*, he looks after riches and poverty as equal.

Like the rays of the Sun in a painted picture, his mind was firm in happiness and unhappiness equally. He developed dispassion looking at the enjoyers of pleasures, many riches and appearance and disappearance of births and deaths. Ruling over the three worlds for ten crores of years, his mind became calm by renunciation. He experienced joys and sorrows, the good and bad and births and deaths. There was no perennial peace in the mind. He gave up the desire for enjoyment, he became full-minded, remained ever Self-enjoyer; he sat in the middle of the seven *patalas* in the nether world. He will become Indra again and will rule over the three worlds and will live for long in this *brahmanda*. He shall not have joy by gaining the position of Indra nor sorrow at the loss of it. He was the same in all vicissitudes of fortune; he was ever self-contented; he enjoyed that which fell upon him and remained pure as the sky and calm as the moon. Thus Bali attained the highest knowledge. Like him, you also Rama become a *jivanmukta* and shine resplendent. Like Bali by discrimination realise that you are the real form of the Self forever and attain salvation by self-effort. Thus Bali enjoyed the pleasures of the three worlds ruling over for ten crores of years. Finally he attained perfect renunciation. All the enjoyments lead to sorrow at the end so leave them aside and attain the true, eternal, ever-joyful state of blessedness. All the *drisyas* are the centres of all kinds of whimsicalities; there is nothing beautiful in them though they appear soft as distant mountains. Running to heaven and earth, the mind immerses in wordly entanglements. Control it and keep in the Self. You are the all-lustrous *Chit*, the all-expansive Brahman. Then, who is your friend? Who is your enemy? Why fall from the state of the

Supreme Spirit? You are the endless; you are the first person; the best person; you spread everywhere in the form of innumerable things. The Pure Consciousness, the form of all knowledge, you are like the thread in the garland of gems. The animate and inanimate world is in you. You are not being born or dead. You are the Pure *Chit* having no birth or death; you are the Virat; drive away from you the delusion of death or birth. With the increase of avarice, *trishna*, the diseases of births and deaths increase; if avarice is on the decrease, they decrease. So, leave aside the avarice in enjoyments, be the ever Witness disinterestedly. As the Lord of the three worlds, the Sun of *Chit*, you are ever highly lustrous; hence the dreamlike world-show is on very wonderfully. Rama, cease to grieve for any thing. Really, you have nothing to do with joy or sorrow or their ideas. You are Pure Intelligence; the form of all Self, the giver of lustre to all. Have no doubt in the true fact that all sensual enjoyments end in grief and all penances of severe nature end in joy; finally you will be above both. If one gives up the creation of likes and dislikes, he will get a state of perfect equality. If that becomes quite firm, there will be no more births again to him. Like a boy, the mind gets involved in vicious things. If one cleverly lifts it up and puts in the right direction of staying in the *Chit*, it remains in the *Chit* only. With an all-effort, practise, the idea of every thing is the Self the mind elephant should be controlled to make the highest bliss one's own. Rama, never become one with those who believe that the body is eternal, those who by their false ideas have polluted their minds and those whose end and aim is pleasure-mongering, falling a prey to it. There is nothing else in the world which

ful, quite useless for realisation and the source of the arguments of good for nothing fellows. The cloud of ignorance that spreads in the sky of the heart must be driven away by the strong wind of *viveka*, discrimination. Unless one puts forth self-effort in the realisation of the Self, self-enquiry will not start in him. Unless and until one with strong self-effort realises the Self, no amount of logic, other sastras will be of any avail in achieving it. Rama, you are lucky in realising the Self through my teaching and stay in it firmly. You have realised that the real form *Chit*, *Paramatma* is spread in all time, place and things. You have now become free from sorrow by giving up all *samkalpas* without doubt or illusion and with the disappearance of the fog of outward worldly interest. By the realisation of the Self, by absolute rest in the Brahman, by drinking the nectar of contemplation, you will become the Brahman, the ocean of peace and joy. (1-64)

30. Prahlada's state of Rest in Peace

was once Hiranyakasipa ruling over the *patala*. He was a dread to the gods as well as to the demons. He was equal in strength to Vishnu. Just as the king-swan pulls out the lotus the resting place for the black-bees in the morning, Hiranyakasipa pulled out Indra from the three worlds and became the ruler himself. Just as the wild elephant driving out the swans and the bees occupies the lotus-forest, Hiranyakasipa drove away the gods and their king and occupied the three worlds. Like the tree that puts forth small plants around, he produced many sons in course of time. Though boys very heroic and audacious as

to occupy the entire universe, they flourished in many ways like the rays of the Sun. Like the king-gem *Koustubha* among gems, Prahlada was the gem of the purest ray serene among them. He became the prince, Yuvarajah. Like the year with the Spring season, the king shone bright by the most beautiful Prahlada in all respects. Having many such sons as Prahlada and an invincible army Hiranyakasipa was like an elephant full of mada, ichor. With the terrible heat of the twelve Suns at the time of Doom, all the worlds get horribly suffocated, the three worlds were horribly teased by him. Just as with the ugly play of a wicked and mischievous boy, the relatives suffer, with the wicked deeds of this wicked demon-king gods like the Sun etc. suffered a lot. The gods requested Lord Vishnu to kill the mad-elephant-like Hiranyakasipa. Even great men of utmost patience can not tolerate constant and continuous wicked deeds of a wicked demon-king. Then, like the miserable world at the time of Great Deluge, making *ghur ghur* sound fiercely, moving his limbs dreadfully, with nails as strong as the tusks of the elephant, shining with body like the great Vajra, his teeth shining like the lightning, with ear-rings like flames of fire glowing, possessing a belly as big as a great mountain, making the wide world tremble by the tree of his shoulders, leaving breath so fearfully that it would pull out even big mountains, over-proud with anger that could destroy the three worlds in no time, with a dreadful neck, with shoulder-strength commanding even the Sun, with fire from the hair-holes likely to burn even mountain-ranges, with body as wide as digging the seven *kulaparvatas* and construct walls around in the eight quarters, wearing varied weapons of warfare in his hands, incarnating as NRISIMHAVATARA,

Hiranya- Just with eyes making *Kat Kat* sounds Lord Vishnu killed Hiranyakasipa just as the wild elephant kills the horse. Just as the Dooms Day Fire burns to ashes the world with all beings, Nrisimha with his fierce fire of the eyes burned to ashes the town of the demon-king.

Just as the fierce gust of wind, with blinding lightnings and deafening roaring of the cluster of clouds raises fires in the quarters and drives away the innumerable mosquitoes, while Nrisimha exhibiting his very dreadful form, the demons took to their heels and disappeared like the wicks of lights with the dearth of oil. Then the *Patala* world looked like the burnt-worlds at the time of *Pralaya*, with leaderless demons and burnt-down-harems. Then thus appearing as untimely Dooms Day Fire, God Nrisimha tearing to pieces with his nails Hiranyakasipa encouraging the gods, who worshipped him with all devotion and reverence disappeared. The remaining demons, ruled by Prahlada, like the birds approaching the dried up lake, approaching their burnt-down town, grieving for the loss of their near and dear performed their funeral rites. Prahlada consoled the remaining demons, who luckily escaped death. The grief-stricken leaders of the demons looked like men in a painting without movement and trees the branches of which were burnt down by wildfire. (1-28)

31. Narayaneekarana in Prahlada Nirvana

After the death of his father and the routing of the demons of the nether world, Prahlada with all sorrow thought in himself thus: "Who is our protector now? The plant of the demons, whenever sprouts, flowers and fruits, the Vishnu-monkey destroys it. Just as the lotus will not flourish on the icy Himalayas, the demons are unable to shine or establish

themselves firmly in the nether world. Just as the moving waves rise and fall in the ocean, the demons also rise and fall. The gods took possession of our wealth and enthusiasm and they now flourish greatly. What a calamity to the demons? The friends-lotuses, covered by the darkness of sorrow, having only meagre leaves and sprouts, fade away. The once dejected, desperate gods who used to salute to the feet of my father, have now occupied our country just as the wide forest is controlled by the deer. Dispirited, discouraged, devastated and dejected demons are plunged in deep sorrow losing all glory just as the lotus loses all its glory when it is burnt by fire. In the houses of the demons, the ashes-mist spread by the dangers-wind appeared like the foam of the incense. As the doors bedecked with gems and rubies were taken away, the gates without doors and the walls without white-washing had small plants of grain, shining like gems and rubies. The demons capable of trampling the lotus of the three worlds now like the gods previously are distressed dispirited and dejected. What is not possible for fate? The demon-ladies who used to get frightened even by the simple noise caused by leaves when the wind blows are now much disturbed like the deer going through the streets. The beautiful trees flowering bunches, which were worn by the demon-ladies as ornaments to the ears, have now become logs of wood, static. The *kalpavrikshas* with beautiful bunches of flowers, nice wearing-cloth-like leaves and stems are now replanted in the pleasure-gardens as the previous ones were destroyed by the God. Previously, looking at the beautiful faces of the heavenly ladies captured or imprisoned, the demons used to feel happy. Now, the gods do the same; they look at the beautiful faces of the

demon-ladies imprisoned by the gods. Like the rivers flowing down from the high hills, from the foreheads of the elephants of gods flow down the itchor. But the ashes of the burnt itchor of our elephants appear like the dust of the barren land. We do not find demons now pleased with the touch of the wind coming over the honey of the blossomed white mandara flowers and very wide bodied like the tops of Meru and other mountains. They are rare now. The laudable ladies fair and fine among the gods, the Gandharvas etc. worthy to live in our harems now live, like creepers on the tree, stay now on the Meru Mountain. How miserable it is alas to see taunting and heckling by the divine dancers in their dance-performances the malacholy of the dear ladies of my father. The fine fans previously used to fan my father are now being used to Indra. It is due to the invincible Vishnu that we got all the dangers. The gods who take refuge behind the thick forest of the shoulders of Vishnu are like the tops of the Himalayas are firm and happy. The prop for the gods is the mountain of Vishnu's valour; their wealth is the prop of Vishnu; they drive out the demons due to it as the big monkey drives away the dogs. It is due to Vishnu that tears like drops of dew on the lotuses roll down the cheeks of the demon ladies of beauty par excellence. The antiquated building, the world with cracked and tumbling walls by the valour of the demon-heroes is now worn by Vishnu like a black gem. Just as the Tortoise lifted up the Mandara Mountain going down in the ocean of milk, Lord Vishnu now lifted up the army of the gods going deep down in the ocean of dangers. Like the *Kulaparvatas* the Earth-bearing Mountains, are shaken by the gust of wind at the time of the Deluge, the demon-leaders

like my father are now routed by Vishnu. Lord Vishnu alone is the only capable God for all-destruction, with his fiery shoulders. He alone is the possessor of all wealth, the invincible hero and the greatest of the greatest. Due to Vishnu's mercy and valour, the chisled axe that cuts down the shoulders of the demons Indra teases and tortures the demons like the monkey teases a boy. None can face Vishnu even though he stands weaponless. He is stronger than the strongest Vajra. So none can dare touch him; he is invincible to all weapons of warfare. He learnt the secrets of war when he fought the mighty heroes like my father. One who never had any fear in fighting those gaints will not have any fear at any time. He is the only prop by all means to all who desire absolute protection. To take refuge under his holy feet is the only way out of all dangers for all beings. There is no other go. This is the best course open to save ourselves. There is no God higher than Vishnu in all the worlds. He is the sole cause for the creation, existence and destruction of the worlds. From this moment onwards, I take refuge in Vishnu the unborn always. I see that all is Vishnumayam, full with the all-pervading Vishnu. Just as the wind will never leave the sky, I will never leave the wonderful spell 'Namo Narayanaya'. All the quarters are Vishnu; the sky is Vishnu; the whole world is Vishnu; I am also Vishnu; I am full with Vishnu. One who is not Vishnu will not get the benefit of his worship; So I worship Vishnu, becoming Vishnu. It is Lord Vishnu that bears the name of Prahlada. There is nothing other than Vishnu, the all-expansive. I am Vishnu. Garutman is my carrier. On the branches of my hands, my weapons *sankha, chakra* etc. the birds take rest. The nail-lustre-creepers, make the hand-branched

body-tree the tree of gems and rubies. My shoulders, shining with beautiful *kalpavrikshas* flowers have the shoulder-ornaments rubbed against the Mandara Mountain at the time of the churning of the ocean of milk. Lakshmi who came out of the ocean of milk stands besides me with the fine fan in her hands as white as the white rays of the cool moon. The personification of the fame of Vishnu is besides me spreading to all nooks and corner. It shines like the three world-tree-shade, lustrous, pure and firm. Vishnumaya, the illusion of Vishnu is by my side ever creating many worlds and exhibiting its magical power. Jaya, the lady-friend of Lakshmi the goddess of wealth, encroaching upon the three worlds-forests appears like the creeper of the *kalpavriksha*. The Sun and the Moon are shining as my two eyes, possessing the qualities of heat and coolness and making the world brilliant. The colour of my body is like the black lily beautiful, nice like the cloud, making black the quarter-wheel and spreading everywhere. This is my *Panchajanya conch*, with fickle sounds, the form of sound, white as the ocean of milk, in my hand. This is the lotus, shining in my hand, with the black-bee called Brahma, born from the navel-pit; this is my mace, adorned by gems, like the top of the Sumeru, full with gold and the dread to the gods as well as the demons. This is my *Sudarsanachakra*, resembling the Sun, full of rays, spreading the red-light to the nooks and corners; this is Nandaka, my sword, fair like the Fire with smoke, black in colour, the chisled axe to the demon-trees and joyous to the gods; this is my *Saranga*, the bow, the Doom's Day Cloud that rain incessant arrows in battle, bright like the Adishesha, and fine as rainbow. The infinite worlds I have been bearing from times very long. The Earth is my twin

fect. The sky is my head; the three worlds are my body and the quarters are my belly. I am undoubtedly Bhagavan Vishnu, the white-dark skinned; the ascender of the Mountain Garuda and the wearer of the weapons *Sankha*, *Chakra*, *Gada*. The demons, the worst creatures, like straw-pieces by wind will be blown away by me. I am Atchyuta, the cloud-black-coloured, the yellow-silk-dressed, the mace-holder, with my spouse Lakshmi and the Garudavahana, carried by Garutman. None can dare attack me, the wearer of the three worlds. One who attacks me will be destroyed like an insect by fire. The blind can not see the lustre, the gods and demons can not bear my lustre. I am Iswara, Vishnu. I am praised by Brahma, Agni and Indra etc. I am above the pairs of opposites; I am the possessor of all huge wealths. I am all the forms and the form of Vishnu. I salute to myself, who wears the three-world-houses in him, the destroyer of the wicked by force, the inner-power of the cloud, the mountain, the straw, and the forests and one, who removes all fears by appearance. (1-66)

32. The words of the wise Vibudhas, gods

Thus thinking Prahlada made his body full of Hari. He wanted to worship Narayana and said to himself: The form of this puja Vishnu is not different from me. This Vishnu, the form of myself, is through the offering of flowers by my meditation comes out from my heart by the great force of prana and is established for the purpose of worship and he looks like another at the time of worship. I first worship him mentally, the Garuda charioteer, the possessor of the four powers *Ichha* (desire) *Jnana* (knowledge) *Kriya* (action) and *anugraha* (mercy; grace) the wearer of *sankha*, *chakra*, *gada* etc., the cloud-coloured, the

four shouldered, the Sun-Moon-eyed, the possessor of all kinds of wealth, the giver of joy to his worshippers by Nandaka, the sword in his hand, the lotus-handed, the wide-eyed, the saranga-bow-holder, the highly lustrous and the retinue-surrounded. Next, I worshipped him with the external objects and many gems." Next Prahlada worshipped Vishnu with all the articles of worship. He made the Lord bathe with the holy waters in the gem-bedecked vessel. He worshipped Him with the sandalwood paste, different incenses and lamps, varied decorations or adorations, with the garlands of mandara flowers, golden lotuses, bunches of flowers of the *Kalpavriksha*, with flowers and gems with various leaves and flowers of kinkirata, bakula, kunda, champaka, neelakamala, raktakamala, kumuda, kharjura, amra, kimsuka, asoka, madana, bilva, karnikara, kirata, kadamba, vakula, nimba, sinduvara, yudhaka, paribhadra, gugguli, amla, haritaka, patala, paatala, tala, tamala etc. with kumkum. Moreover, he worshipped him with ketaka, kamala, creepers, with incense, lamp and offerings, with salutations turning round and round, self-dedication. He worshipped Vishnu with the utmost devotion mentally with all the varied wealth he possessed. Next, he worshipped Vishnu in the temple, in the harem, with all outward articles of worship. He worshipped Him again and again mentally as well as physically till he is thoroughly satisfied. From that day onwards, he used to do so daily. All the demons became devotees of Vishnu. 'Yatha raja tatha praja' (as is the king so are the people.) The king is the cause for the behaviour of the people. The news that all the demons became devotees of Vishnu spread in heaven. Hearing this, Indra and maruts became wonder-struck. Leaving heaven, they all went to Vishnu on the bed of

Seetha in the ocean of milk. They said to him "Sir, your former enemies and never friends have now turned out to be your devotees. What is the reason? Is it not illusion? How is it possible for the wretched demon, who destroyed the hermitages of sages, to become devotees, the privilege of the highest brahmin? This news is as strange as an idiot becoming a great scholar. It is a matter of fear. Like the untimely flower-garland, it gives both joy and sorrow. In the midst of broken glasses, will there be gems? What is not fit at a place will not exist at that place. Though both goat and dog are animals, the dog will not enjoy the goat. In the same way, the qualities determine and place one in that place, which he deserves. The sorrow that things give being placed at inappropriate place, even the hard needle entering the body can not give. The lotus shines in water not on earth. That which is fit at that place only it shines. The uncivilised brutes, the devils of mean behaviour and the low class demons can never be true devotees of Vishnu. Just as the lake of lotuses in the sandy desert, due to its mean place of undeserving locality can not give joy, the devotion of the demons towards you can not be a matter of joy for us." (1-33)

33. Narayana's departure

Lord Vishnu said to them like the cloud to the peacock: "Prahlada is my devotee; it is not a matter for you to feel sorry. This is his last birth; he will attain salvation in this birth itself. Just as the boiled seed will not have a plant, Prahlada will have no more of births. The elders say that it is dangerous if a man of virtues becomes a man of vices and not vice versa. You can safely go to your places. Prahlada's devotion to me will not be harmful to you, in any

way." So saying he disappeared in the ocean of milk just as the bunches of flowers of the tamala tree fall on water and disappear. Just as the drops of water of the ocean of milk when churned go out, the gods flew up and went away to their respective places. From that day, the gods and Prahlada were on good terms. Ordinary people will be satisfied with those, with whom great men are satisfied. Prahlada used to worship Lord Vishnu, the God of all Gods with mind, word and deed, every day. He consequently acquired virtues like discrimination, contentment, dispassion etc. Just as the ruined tree will not please the people, the various enjoyments did not please him. Just as the deer will not appear before the crowd, his mind never was on groups of young and fair ladies. Except on the science of philosophy, he had no interest in the mundane things. Just as the lotus plants do not like the waterless places, he never liked the seen things of the world (the *drisya*). Just as the pearl without hole can not find a place in the garland of pearls, the pleasures of the flesh with the consequent diseases, never find a place in his mind. His mind relinquished love for enjoyments but could not yet attain complete rest; it is in between the devil and the deep sea, worldly enjoyments and Peaceful rest in the Brahman. Lord Vishnu, the all-pervading and the all-power of knowledge could know his mental state. Vishnu, the best pleaser of the benign devotees appeared in the place of worship of Prahlada, who worshipped Him with manifold rare devotion. He praised him thus :

"Tribhuvana bhavanaabhiraamakosam
Sakalakalankaharam param prakaasam
Asaranasaranam saranyameesam
Harimajamachyutameeswaram prapadye.

(I take refuge in Vishnu, who shines resplendent in the three world-house, the destroyer of all blots, the highest lustre, the protection of the protectionless, the supreme Lord and protector of all, Hari, the unborn, the unfallen and the Lord of the Universe,)

"Vimalamalikalapakomalangam
Sitajalapankajakutmalaphasankham
Srutiranitavirinichichanchareekam
Swahridayapadmadalasrayam prapadye.

(I take refuge in Vishnu, the pure bee-coloured, fair-limbed, the white lotus-bud-like conch-bearer, the bee-like Brahma sounding Vedas-reciter living in his heart, which is like the lotus-petal.)

"Sitanakhaganataarakaavikeernam
Smitadhavalaananapeevarendubimbam
Hridayamanimareechijaalagangam
Harisaradambaramatatam prapadye.

(I take refuge in the autumn-sky-like Vishnu, possessing white-nail-stars, smiling-face-moon, wearing the koustubha gem, the lustre of which resembles the pure Ganges.)

"Aviralakritsrishtisarvaleenam
Satatamajaatavardhanam visaalam
Gunasatajarathaabhijaatadeham
Tarudalasaayinamarbhakam prapadye.

(I take refuge in Vishnu, who dissolves the wide creation in himself, one who never grows, never has birth, the antiquated ever fair-bodied and who lies on the *vata* leaf at the time of pralaya on the vast expanse of water like a boy.)

"Navavikasitapadmarenugowram
Sphutakamalaavapushaa vibhushitaangam
Dinasamasamayaarunaangaraagam
Kanakanibhaambarasundaram prapadye.

(I take refuge in Vishnu, the just blossomed lotus, dust coloured, shining resplendent with Lakshmi occupying his wide chest, the evening dawn-coloured, sandle-paste-wearer and the golden-coloured silk-dressed.)

“Ditisutanaliniitushaarapatam

Suranalinii sataatoditaarkabimbam

Kamalajanalinee jalaavapooram

Hridinalineenilayam vibhum prapadye.

(I take refuge under the Vishnuswaroopa, the snow-fall to demon-lotuses, the sunshine to the gods-lotuses for ever, the lake for the lotus of Brahma and the prop to the heart-lotus and the all-spreading.)

“Tribhuvananalineesitaaravindam

Timirasamanavimoha deepamagryam

Sphutataramajaahidaatmatattwam

Jagadakhilaartiham prapadye.

(I take refuge in Sri Hari, the whitest lotus of the three-world-lotus-lake, the best beaconlight to the illusive darkness, the quite evident, the animate *Chit*, the glorious Brahma and the destroyer of the sorrows of the worlds.)”

Thus variously and devotedly praised, the destroyer of the demons, the keeper of Lakshmi on his chest, black as the petal of the lily, the fully satisfied Vishnu with all affection spoke to Prahlada thus like the cloud to the peacock. (1-27)

34. The fortune of Prahlada by his own Self-teaching

“Vishnu :— “Prahlada, the ore of virtues and the crest jewel of the garland of the demon-gems, you may take a boon from me without having the sorrow of birth and death again.

Prahlada :— “Oh Lord, the fulfiller of all desires, the inner-dweller of all worlds and all things

pray give me that boon, which in your opinion is the best of all boons.”

Vishnu :— “Oh sinless Prahlada, for the complete destruction of the illusion of samsara and for attaining the highest bliss in the form of salvation, till you take full repose in the Brahma, continue your Self-enquiry and deep meditation.” So saying, just as the wave dissolves in the ocean, with a *ghur ghur* sound, the Lord disappeared.

Prahlada placing the kusumanjali, handful of flowers and gems, on the image of Vishnu, sitting in the lotus posture, praising the glory of the Lord thought thus :

“The Lord asked me to continue my Self-enquiry and deep meditation. So shall I do it. Who am I in the world talking, walking, sitting and gathering information? I am not this world possessing trees, grass, mountains etc. How can I be that which is outside me? I am never the body, the form of *asat*, appearing with the prana wind temporarily liable for destruction any time and inanimate. I am not the *sabda*, sound created in the ear-pit, vulnerable in a moment, born from the sky-vacuum and the form of inanimation. I am not the *sparsa*, touch, quite transient, born from the skin by the grace of *Chaitanya*, inanimate and present some time and absent some time. I am not the *rasa*, taste, never real, dependent on the tongue, creating happiness from the end of the tongue to the throat only being in things. I am not the form, *roopa*, transient, depending upon the eye only and which appears only to the seer. I am not *gandha*, smell, sans lustre, destructible, created by the nose only, delicate, inconsistent and inanimate. I am only the Atman or Brahma, dispassionate,

devoid of mind, peaceful, devoid of the illusions of the five senses, desireless, thoughtless Pure Consciousness. I am the Chinmaya, full of Pure Intelligence, sans objects, all-lustrous, all-pure, and the form of Sat, reality. | It is due to this Pure Intelligence or Consciousness that from the pot and the cloth to the Sun are, like objects by the lamp, are clearly seen or are evident. | Now, I realise that the whole world is the Atman, the changeless Chidabhasa and that the all-spreading form of Self is myself. | Sparks come out of the fire or are seen due to fire; thus due to me the real form of Pure Consciousness the actions of the senses appear or are seen. | In the desert sands, due to extreme heat of the Sun during the hot Summer season, mirages are formed; thus, the all-spreading form of Pure Intelligence is the cause for all the actions of the senses. | Just as by the lustre of lamps etc. the whiteness or other colours of the cloths etc. are known, due to this Pure Consciousness the reality of things is seen. | Just as the mirror is responsible for the reflections, the Atman is responsible for all the actions of the body and the senses. | Due to this One and Changeless Chit's lustre, the Sun is hot; the Moon is cool; the mountain is hard; milk is liquid. From the sky, the wind, from the wind, Fire— in such an order for the creation of things of the world, | the root cause is the Atman, which has no cause whatsoever for it. | It is this that spreads in all actions or activities. | Just as due to the Summer Sun's heat, earth etc become hot, the objects like the sky etc. attain skyness etc. due to the Atman. | Just as snow is caused by coolness, the whole world is born or caused by the Atman, the formless and the cause of all causes having no cause for itself, though it is the cause for the three murtis, Brahma, Vishnu and Maheswara.

To the Atman, the Ever-lustrous, nameless and devoid of mind, objects, seer, seen and seeing, I ever salute. In this changeless *Chidatma*, the cause for all, all the things with qualities exist in it. | Though it appears in its small form, this *Chaitanya* in the form of Iswara proposes and whatever it proposes that happens everywhere. | Whatever this *Chaitanya* proposes that gets the forms of ghata etc. in daily routine affairs; that which it does not propose, though it appears in small or big form it will be destroyed. | Thousands and thousands of things that appear in the routine world in the form of ghata or pata etc. are only reflections in the mirror of *Chidakasa* which is very wide. | In the reflected Sun, rise and fall, glow and non-glow etc. appear; thus in the Brahman also the rise and fall, glow and non-glow of things appear. | This Brahman is unattainable by the ignorant and quite attainable by the pure souls who destroy the mind. This great *Chidakasa* is seen only by the wise and great souls. From this tree of the form of *Chit*, the creeper of *drisya*, the seen world spreads with different peculiar forms. | From the mountain are born many forests with very peculiar creepers and bushes; thus from the Brahman, the wide wide world is born. | It is this Brahman that makes shine the world from the grass-piece to Brahma, things of all sorts. | I am that Paramatma, having no beginning and end, being the One, the all-pervading, formless, living in all the animate or the inanimate, moving or non-moving in the form of experience in the heart of hearts. In me that Paramatmaswarupa, all the bodies of beings exist without break or stop. The One and the Self-form of Experience, the Paramatma possesses endless infinite hands and feet as it is the *drik*, *drashta* and *darsana*. I am that real form of Atma, who takes the

form of the Sun and shines in the sky; I take the form of wind and roam everywhere. This is my body sky-black, with the conch, wheel and lotus and very fair appears in the form of the world. I myself, being born in the world as Brahma, seated in the lotus posture on the lotus, remain in *nirvikalpasamadhi* attaining peace and tranquillity. I myself take the form of the three-eyed Siva, become the black-bee on the lotus-like face of fair Parvati and dissolve the whole world in me just as the tortoise withdraws its limbs into its own body. Just as the hermit safeguards his own hermitage, I rule over my three worlds wearing the form of Indra. I am the Mother; I am the Father; I am the Son. Bearing the body, I am becoming old; I remain with infinite faces. Just as the dilapidated deep well creates in itself innumerable creepers, I becoming the form of vegetarian juice, create from the earth grass, shrubs and forests. Just as the boy creates a mud doll for play, I create the fascinated world form for my play, spread and finally destroy. I am all-expansive in the form of cause. By the realisation of my reality all the false playful creation of mine vanishes. Though existent it is equal to non-existent when it is rejected by Self-realisation. That which reflects in the mirror of the form of *Chit* which is very wide has existence and nothing else, because there is nothing in the world that is not myself, I am the smell in the flower; I am the glow in the flower, in the sprout. I am the form of experience of the art and the lustre. The whole animate and inanimate world is the form of *Chidatma*, devoid of all *samkalpas*. I am that Paramatma in the form of *Chit*. Just as the power of rasa, liquid, in the beginning spreading in the form of water which is the cause of the growth of the vegetarian world, I spread

everywhere in the same way in logs of wood and walls of mud etc. Being in all things, being the highest, I as per my desire create the beings of peculiar types and of peculiar qualities. Like ghee in milk, liquidity in water, I am in all in the form of the power of *Chit*. Just as all objects are on earth, the inanimate world of the present past and the future is in the power of *Chit*. I alone shine spreading to every quarter, having no illusion or hesitation remaining in every thing and becoming the subject of all and being as *virat* and *samrat*. This wide wide kingdom of the world, having no Indra and conquering the gods with no weapons of warfare, came under my control without my desire. How great am I, how wide and vast just as the overflowing ocean at the time of Deluge will be unlimited, unable to limit itself to a sea, I am unable to contain myself the ever wide and vast expanding and unlimited, infinite formed. I myself am unable to find out the end of this Atman, myself, just as the small serpent can not see the end of the ocean of milk. Just as the elephant can not limit itself to a *bilva* fruit, I am unable to limit myself to this small world created by Brahma. Going beyond the wide wide worlds innumerable, vast vast *tattwas* many, I am unable to find a limit to myself. How is it that I got this small body being myself the unlimited, endless, far far spreading Atman? How did I get this smallness? How false and illusory are the creations 'I' 'You' 'He' etc. What is body? What is being above body? Who is dead and who is not dead? Who is living? Unable to realise and remain in the state of Supreme Being in the realm of Self-realisation, my fore-fathers remained rulers of worldly lands and became mean. Is there any resemblance between this glorious state of the empire of the

Brahman and the mean desires of serpent-like wicked ways of the pleasures of samsara? or the worldly ephemeral kingdom? This state of Pure Intelligence full of everlasting bliss and absolute Peace is million times greater than all other states. I salute myself again and again the form of *Chidatma*, the Ever Pure Consciousness. Victory to me, who came out of the wretched Samsara ocean and attained the state of birthlessness and deathlessness. I have now attained the unattainable and reaped the fruit of real life. I am now the Mahatma, the Supreme Being. Having attained this state, the state of absolute happiness, I will never go in for earthly ephemeral and sorrowful royal riches. Aspiring for the rulership of the earth which is nothing but wood, mud, stone and water, the bad demon-king-worms receive all my contempt. What are the higher achievements of my father? None. He strengthened his limbs, full of ignorance with the ignorant action of feeding them and became more ignorant. It was unbecoming of my father, being the offspring of *Kasyapa*, to have thought of the rule of the small three-world kingdom only for a short while, feeling happy that it was a great achievement. He never thought of the Paramapurushartha, the achievement of eternal happiness of the realisation of the Brahman, before which all other happiness is nothing. Experiencing *Brahmananda* is experiencing every *ananda*; experiencing all *anandas* except *Brahmananda* is experiencing nothing. *Brahmananda* is the Paramamritaswaroopa, the real form of deathlessness. One who achieves it is the achiever of all *anandas*, earthly or heavenly. It is only fools that leave it and go to mean *ananda* just as the foolish caravan leaves aside the fair flower-creepers and goes up to thorns and shrubs. Who but a fool takes

pleasure in the wretched kingdom rejecting the glorious Full joy of the Brahman? Who but a fool will kick off the juice of sugar-candy and go in for the *nimba*-juice? Undoubtedly my ancestors were quite ignorant as they took pleasure in the woes and worries of earthly royal affairs leaving aside the fully glorious Joy of the Brahman. What a great difference between the enjoyment of the Self and the thought of the body as Self and the petty pleasures of the flesh. What is it that is to be attained in the three worlds? Even if one rules over the three worlds, he will be desiring some thing more. It is only the *Chit* that has every thing in it; but fools do not go in for it. All joys, all means of all joys come out of *Chaitanya*, the all-expansive, changeless, the real form of all and the ever-lustrous. The shining quality of lustre, the nectar and coolness of the moon, the glory of the creator, the suzerainty of the three worlds of Indra, the fullness of knowledge of Sarveswara, the conquering power of Vishnu, the speed of the mind, the power of the wind, the burning power of fire, the liquidity of water, the fruit of the attainment of the fruit of penance of the saints, the genius of Brihaspati, the aeroplanes' sky-going capacity, the stability of the mountains, the depth of the ocean, the height of the Meru, the highest glory of tranquillity, the intoxicating power of liquor, the flowerfulness of the Spring Season, the thunder and lightning of the rainy season, the capacity of creating illusions by the Yakshas, the calmness of the sky, the coolness of ice, the heat of summer, etc., the powers of time, place and situation, peculiar creations of changes, the innumerable odd powers of innumerable things, come out of *Chaitanya*, the calm, all-equal, changeless and the all-great. Thus, like the sunshine on the walls etc.,

the power of *Chit* flourishes at the same time in all places. Existent in all quarters, the time-born things of all sorts, the power of *Chit* experiences at the same time like the sunshine. It is only *Chit* that takes the forms of all the wide wide world and makes all forms shine. Though the One and the only One Pure Consciousness, though experiences many creations with things of the three times, it will always be full with itself in its original form. The sameness and the Oneness of the power of *Chit* shines in full inspite of its different experiences of the past, the present and the future. The experience is the same when two sweet or sour things are taken in. By the power of *Chit*, non-dual, spread in all things, subtle and devoid of *samkalpa*, mutually mixed, though with many forms, all the things are experienced in the same way. The mind, realising the falseness of the *drisya* and depending on that firm idea, wipes out its sorrows; moreover, by its realising the form of the non-dual form of the Brahman gets rid of its cruelty of accepting the attachment etc. Sameness and Oneness remain in the *Chit*, which at present does not care for the *drisya*, does not possess the past bonds of *vasanas*, and which never sees the three times – the past, present and the future – which are responsible for the *drisya*. As this power of *Chit* is beyond expression in words, though it is eternal, exists as non-existent, giving the impression that it has the Self-idea. As the *Chit* is in the form of witness, it is called *Atma*, as it is very great it is called the Brahman, as it is beyond words, it is called non-existent-like, and as it is the cause of all words etc, all is itself. With the eradication of the *drisya* idea, the *Chit* is considered as *Moksha* Liberation. When the eye is covered by a layer, it can not see; in the same way, when contaminated by

samkalpa, having vague light, the *Chit* can not see the world in the proper way. Just as the bird can not fly up the sky when its feet are tied down to a place, the *Chit* when polluted by likes and dislikes can not see the world aright. Just as the birds are caught hold of in the net of the hunter, men and women are falling in the net of illusion by their *samkalpas*. Encircled by *samkalpas*, falling in the deep pits of sense-pleasures, my ancestors could not realise the *Atman*, devoid of all sorrows. Poor fellows, they lived only for a short period and died as mosquitoes in smoke. My ancestors would not have fallen in the deep dark hell of ignorance had they rejected the desire for pleasures of the flesh and realised the *Atman*. Joys and sorrows are the results of likes and dislikes. By succumbing to them, men and women are becoming mean like worms in the holes of the earth. Only his life is fruitful, whose mirage of likes and dislikes vanishes by the cloud of true knowledge. Just as there is no heat in the moonshine, there can not be any black spot in the *Chit* shining resplendent with all-purity like the perfect moonshine. I salute to my *Chidatma* that is unbreakable and indivisible. Oh God of the *Atman*, the gem-like lustrous, I have known you after a very long time. You are realised by me after a very long time with contemplation. Your dawn is full of glory. I am rid of all *vikalpas*. That which is yourself; my humble salutations to you, the real form of my Self. I salute to *Paramatma*, not at all different from the *Jiva*, the form of the Brahman, the endless all-auspicious, the Lord of *Brahma* and others and the presiding deity of all senses. Like the Full Moon on the cloudless sky, the only sentiment of *Ananda*, unalloyed supreme Joy, devoid of other props, is the form of the *Atman*. I salute to it ever and anon. (1-115)

35. The contemplation of the Brahman

Every thing in the world is nothing but the Atman, the One, the *Chit*, the Changeless, and the eternal. Though it is in the body of flesh, blood, bones etc., it is far above and quite different from them. It makes the Sun shine, being in the body like a lamp. By its power, it makes the fire, full of heat, the nectar full of sweet juice. Just as the king enjoys pleasures, the Atman enjoys the pleasures of the senses like touch etc. Though it is the non-doer of any thing, it goes and does not move at the same time; thus, it is animate as well as inanimate; though calm, it does all actions; though it does, it is unattached, dispassionate. (The Atman is as it was. It is here as it is elsewhere. Though it looks like enjoying the ordained and unordained actions, it is the same in all actions. Though it is unborn it appears to be born as per the past actions in the world. From the lowest piece of grass till the highest Brahma, it makes the worlds act and act, by its mere presence. Though it is always non-doing, it appears to be doing with the speed of the wind. It is more non-doing than a log of wood; it is more disinterested than the sky. Just as the wind moves the leaves, the Atman moves the minds of the beings. Just as the driver of the chariot drives the horses, it drives the senses, the *indriyas*. It always appears as very much interested in actions being in the body of misfortune. Though the Atman appears to be enjoying the pleasures of senses, like the emperor it establishes itself in itself permanently. It is that Paramatma that one should pursue, praise, meditate upon, because by doing so, man will be able to get rid of birth and death, old age and diseases. By the knowledge of the Self, the Atman is quickly attained. By just meditating, the Atman becomes the

dearest friend. The atman lives in the mind-lotuses of all human beings as a black bee. Uninvited and unrequested, the Atman appears in one's own body by the repetition of the pranava, the word Aum. The Atman full with all glorious riches, deprives one of all pride, egoism and selfishness that go to a rich man. Just as there is fragrance in flowers, oil in sesame seeds, sweetness in the juicy substances, the Atman-God is in every body. An old acquaintance seen after a long time is not recognised soon; in the same way, though the Atman is in the body due to ignorance and non-meditation, it is not recognised soon. When the Atma is realised, one will get great joy just as one will get great joy when his former dear acquaintance is recognised. By the sight of the Atman-dearest acquaintance, one will get rid of the cycle of birth and death. Moreover by the sight of the Atman, the ropes of desires etc. will be cut into pieces; all the enemies like *kama*, *krodha* etc. will be destroyed for good; then like the rat in the house, *trishna*, avarice will not spoil the mind. If the Atman is realised, the whole world is realised; if it is heard, everything will be heard; if it is touched, the whole world is touched; moreover, by the Atman the whole world has its existence. The Atman is awake when all the senses sleep; it is Atman that strikes at the enemies, the indiscriminate; it destroys the pains of the sorrowful. It is this that gives salvation to pure souls. It is this that is in the world in the form of the Jivas; it is this that enjoys the pleasures; it is this that is made fine by wearing good dress, ornaments etc. The Atman enjoys the Atman in the form of peace and spreads in all bodies just as the taste of keen sourness in the chillies. Taking the forms of Chetana (the mixture of the past and the later things) and kalana (the

appearance of the present things) the internal and external *upadhis* are occupied by the Atman, which spreads itself in all the things of the world. The emptiness in the sky, the ever moving quality in the wind, the juice in the juicy substances, the hardness of earth, the heat in the fire, the coolness in the moon, the inner power of the worlds, all all is the Atman. The blackness in the black substances, the coolness in ice, the fragrance in the flower lie hidden in themselves; thus, in all the bodies the Atman, flourishes spreading. Just as the Satta, power and kaala, time spread everywhere, just as the wide earth lies underneath every thing, in the same way, in all the actions of the senses like the eyes, in the mind, the Atman spreading makes them all shine. This Atman-God is eternal and the source of lustre even to the gods. I am the Atman Pure and Full. Just as the sky has nothing to do with the particles of dust, the lotus has nothing to do with water, I have nothing to do with other creations, kalpanas. Just as the hardest stone has nothing to do with fear and movement, I have nothing to do with other things. Let joys and sorrows come and go to the body; I have nothing to do with them. Just as the *tumbaka*, the floating nut, has nothing to do with the water outside, and is unharmed by water, I have no harm with the joys and sorrows of the body. The lustre of the lamp spreading far and wide beyond oil and the wick, can never be tied with or bound by ropes; thus, I am being the form of the Atman, beyond all things, can never be bound by any thing. I have nothing to do with desires or senses of mere thinking and non-thinking. Who can bind the sky? Who can kill the mind? Even if the body is cut into pieces, the bodiless Atman can never be cut or harmed. Even if the pot

is broken or has holes, there is no harm to the sky in the pot. The mind like a devil unseen, is having innumerable forms, false and fallacious. If the inanimate mind is destroyed by the knowledge of the Self, there is no harm but good. My mind previously was in ignorance with the *vasanas* of joy and sorrow. But now it is giving endless rest and repose, joy and jubilation. Oh; it is mind not I that sees, experiences, takes, grieves and bothers. How is the illusion born by the magician? It is the mind that is the cause of all troubles of the body. The ignorance covers the impure soul but not the pure soul. I have no desire for getting or getting rid of the pleasures of the flesh. Let that which should come come; let that which should go go; I have no desire for nor aversion to joys or woes. Let them come and go; I have nothing to do with them. Thus, let the *vasanas* be born in the body or get destroyed; I have nothing to do with them nor they with me. Till now my enemy ignorance got the upper hand over me; he stole away my discrimination and destroyed me. But by the grace of Lord Vishnu, I regained my discrimination and drove away the enemy; moreover, I have also driven away the ghost of egoism from the tree of my body by the powerful spell of Self-knowledge. Now the tree of my body shines bright with good sprouts, flowers and fruits. My poverty of delusion, the defects of deadly desires and other drawbacks are destroyed by my discrimination. I am the Parameswara now. I have realised what all I should realise; I have seen what I have to see. I attained what I should attain. I am in full possession of the kingdom of Self-realisation in which there are no dangers, no poisonous snakes, no mist of moha, no mirage of desire no dust of the *rajo-guna*, erotic quality, but full with the cool shade of

turning towards the Witness Pure Consciousness, thus conquering the impure mind with the pure mind, driving away bodily egoism by Self-Egoism and standing in the residue the *Chinmatraswarupa*. I conquered inattention by keen attention, avarice by contentment, non-enquiry of Self by Self-enquiry. I am devoid of the pride that I know. I am only Remembrance personified. I am now the true form of the Self. I salute to such myself. The mind is conquered by the mind; egoism is conquered by egolessness; by the egoism of the Atman, the egoism of the body is vanquished. I am now the Pure Form of the Chit. Having no thought, no mind or no desire, I am in the Pure Consciousness as the body is with the prana life only. I have repose in the everlasting Bliss now which is more peaceful and greater than Indra, Brahma, Vishnu or Maheswara who shower their grace on their devotees with the boons of pleasures, riches and the like. I am sans woe as my delusion-devil and ego-demon and the avarice-ghost are destroyed completely. Cutting off the rope of avarice, from my body-cage evil ego-bird flew away for good. Chased by the dust-storm of the practice of knowledge, the ego-bird, leaving the nest of ignorance, flew away from my body-tree, never to return at any cost. By bad greed, long stupidity, false bodily attachment, becoming dirty, the favourites of the fear-cobra the wretched vasanas are now destroyed. Luckily for me. Oh wonderful, how could I for so long a time be bound by the false thick egoism? Being free from the dark cloud of egoism, I am of infinite, unending Self-realisation and so I am the form of Supreme Bliss. Learned by words of wisdom, experienced by contemplation, enjoyed by samadhi, I employed the Self-God in his own realisation. My

mind, shunning the worldly prop, meditation, desire and the delusions of ego, desireless, non-pleasure loving, is now calm like the fire without fuel. Now, I got rid of all dangers of the highest magnitude, really unendurable, of the worst type, causing long drawbacks. I gained the non-dual Maheswara, the form of Pure Consciousness. (1-88)

36. The Self-Praise

It is after a very long time that the Atman-Great-God came to my remembrance due to my luck. I salute the All-Blissful Atman-God the Supreme Soul. Oh Bhagavan, seeing, saluting, embracing tightly I became One with you. In the three worlds there is none else so dear and near a relative or friend than you. Till I realised you, the actions or affairs of protection, destruction, praise and going and coming. Now, we are one, I see clearly; you are doing nothing. You are going nowhere. By your power, You spread everywhere; you are seen everywhere; you can not now run away from me. There was the difference of birth and birthlessness between you and me previously. That is now gone. You are the nearest and the dearest; luckily I realised you.

'Namaste kritakrityaya kartre bhartre namostute

Namassamsaravrintaya nityaya vimalatmane

Namaschakrabhastaya namaschandrarthadaarine

Namovibudhanadhaya namaste padmajanmane

... ..

Namo drashte namassrastre namonantavikasin

Namassarvaswabhavaya namaste sarvagatmane (6-10)

I salute to you, the accomplished task-master, you are the creator, the protector of the world. I salute to you. You are the pricker of this samsara leaf. I salute to you. You are the Eternal, Ever pure. I salute to

tranquillity, wide and very glorious. By constantly praising, saluting, praying with great austerity and perseverance, the Self-God I realised. He appeared before me direct. His grace Self-realisation that is dead against egoism came to my mind. By the grace of Lord Vishnu alone I could remember the eternal Brahman, the Great God, the Self. In the vasana-forest range, with the holes of the serpents of Indriyas, the deep pits of death, the thorny trees of avarice, with the zig-zog sounds of the birds called Kaama and krodha etc., with wells of many births, with the eruption of the wildfire of sorrow, with thieves that steal away the riches and lives of men, immersed in ephemeral riches that make men go up and down, by the appearance and disappearance of births and deaths, by actions of avarice, by egotism that neglects the Atman, I was much troubled just as a weakling is troubled by the ghost in a forest. But by the grace of Lord Vishnu, the goddess of discrimination on her own accord loved and occupied me. By her glory, my Atman reawakened and like darkness with light, my egotism the worst devil ran away from me. Just as none knows where extinguished light has gone, I have no trace of the egoism that disappeared from me. Just as the thief runs away with the rise of the Sun, with the glow of my Self-knowledge, my egotism vanished, and is seen nowhere. With its disappearance, I am happy and prosperous like a tree that shines bright with the disappearance of the python that encircled it. I am full of enlightenment and am at perfect peace. Thus I am rid of egoism the destroyer of the peace of Self. The mirage of desire and greed in me vanished. My mind is now cool, like the mountain the wildfire of which was extinguished by the downpour of rain. When egotism is gone by

self-search, where is scope for delusion? or sorrow? or greed? or mental worries? The illusory heaven, hell, salvation etc. are the different pictures on the canvas of egotism. When that is gone all the pictures vanish. The egoistic mind can not catch hold of knowledge just as the dirty cloth can not catch the colour. In the *sarat* sky of the mind, that is devoid of ego-cloud and avarice-mist, the lustrous pure moon-shine appears in all exuberance. I bow down before my Self-Reality, sans ego-mud, the most calm, the ocean of bliss absolute, and the Witness of every thing. I bow down before my Self-Sea, devoid of the sense-crocodiles, the mind-wildfire badaba, and the form of the ocean of bliss. I bow down before my Self-Mountain, devoid of ego-clouds, avarice-badaba and very wide. I salute to my Self-Manasa Sarovara, personification of purity and calmness, full with fully-blossomed blissful lotuses, devoid of heavy worry-waves and the Witness unattached. I salute the Atman, the reflection of the Chaitanya in *buddhi*, the dweller in the heart-lotus and the mind-swan of all beings at all times. Oh Moon, the form of the Full Atman, with the sixteen kalas and without them, the ever-resplendent, the immortal I salute to you. I offer my salutations to the Sun of the *Chit*, the ever flourishing, the constant destroyer of the ignorance of the mind and the ever-expanding, again and yet again. I salute the Chit-lamp, with no oil, with the wick of cooled down activities and the enhancer of love, the prop for all nature of things and shining with the lustre of *buddhi*, intellect. The mind-iron heated by sex-desire etc. has become red with flames; I cooled it down by the icy-substance of tranquillity. I shine now resplendent as the best One drawing back my senses running after sense-pleasures and

you. You are the Vishnu, the wheel and lotus-handed, you are Siva, the half-moon wearer on the head, you are the Lord of the gods, you are Brahma, the lotus-born. I salute to you. The apparent difference between you and me in the world of ignorance is false like waves and the ocean. You are all-spreading with the illusion from the beginning of creation that is peculiar and varied and the form of *sat* as well as *asat*. You are the creator, seer, protector, the form of all; I salute to you. Thinking that I and you are quite different, goaded by innumerable desires and temptations, following a false course, losing the Full Form, experiencing many sorrows life after life, immersed in dull, deadly and demean outlook, I could not realise you so far. Except you the whole world full of soil, stone and water is false. Attaining you is attaining every thing; no more desires. Now, I got you, seen you and realised your true form. Hence, no illusion or delusion can trouble me. I salute to you. You appear to the eyes; you reflect in the eye-balls; you are the form of lustre; there is no meaning in saying that you do not appear. The oil in the sesame seed can catch the smell of the sesame flower; thus, will he not be experienced who spreading through the skin, sinews and brings to the mind the touch-sense etc? Hearing the word, using the power of word, thrilling the body with joy and knowledge - the person who does all this, how can he be far away from you? Being on the tongue the one who tastes and enjoys the six tastes how can he be other than yourself? Taking by the nose-hand the fragrance of the flower and looks at the body of his - is he not in hand? (appear direct?) One who once knows the Atman described in the Veda, Vedanta, Sastras and the Puranas can never forget. After realising the Pure Atman,

the previously tasteful pleasures of the flesh etc. are distasteful now. The Sun shines by your pure lustre; you are becoming the cool mist and give the moon coolness; you made the mountains and made them hard; you roam in the sky wearing the wind. By your grace, the earth bears every thing; the sky wears the appearance of vacuum. Luckily the difference between you and me is gone to-day. I am you; you are I; there is absolutely no difference between us. The words 'you' 'I' exhibit your glory and make you known. They are synonyms. I salute the One in the Two.

"Namo mahya manantaya nirahamkararupine

Namo mahya marupaya namassamasamatmane.

I salute the Myself, the endless, the form of the absence of ego, the great formless and the One of extreme equality. You are in me the Pure, the witness, the Formless and the indivisible by time, place, quarter etc. The mind is much disturbed; The senses are running after their activities; the power of the flow of the prana and apana is increasing the fleshy body-bloody machine is dragged by the mind-driver with the ropes of vast desires. I have nothing to do with it; let the body remain or fall; I have realised the root of all-the Atman; I have no doubt or fear whatsoever. I have attained the gain of the Atman after a very long time; this gain remains forever. Just as at the end of the Kalpa, the world dissolves itself, my illusion ceased after a very long time; better late than never. I roamed and roamed in the paths of samsara and having been disgusted with it, I am in my perfect repose just as the fire at the end of the Kalpa becomes calm.

Sarvaateetaaya sarvaaya tubhyam mahyam

namonamah

Tebhyopi namastestu yemamtwam pravadanticha.

I salute to you the form of Myself, the real form of all and the Supreme Being above all. I salute to those (the Vedas, the Puranas and the great Gurus etc.) who taught me this wisdom. Making the things of pleasure shining, dispassionate towards their effects, having absolutely no interest and being quite neutral, the idea of the Atman as Witness is splendid. Oh Atman, like fragrance in flowers, air in the air, producing leatherbag, oil in the sesame seeds, you are in every thing, every being, every atom. Very very wonderful is your illusion; unegoistic, you are harming; protecting, giving, fighting and running. Victory to you the Atman, you are at the time of creation making every thing shine, entering it ruling. At the time of dissolution, you take repose dissolving the world in you. In the smallest seed of the banyan the highest, widest tree is hidden; thus in you the atom-like, the vastest creation of innumerable worlds lies hidden. Just as the clouds in the sky appear as elephants, horses and the chariots, you appear in innumerable ways created by illusion. The unborn you are verily creating innumerable things, dissolving them in you and getting rid of them, you are remaining unbound, unattached. You think for yourself 'Who am I? Where am I?', remember your past pitiable disastrous states, you smile shining like the garland of pearls devoid of ego, anger, meanness and ignorance. The great will never indulge themselves in the mean behaviour of the wretched. You do not now have times when you burnt yourself in worries previously; the worst acts, the very bad woes and the senseless efforts are now quite foreign to you. You are now the king of the town of the body, accomplishing all your desires. Just as the sky is above catch, you are now above joys and sorrows. Now you

conquered the sense-horses, mind-elephant and pleasure-enemy and became the emperor of self-kingdom.

You are the non-stop pilgrim on the road of the sky; you have no rise and set. Just as the sexual happiness-mongering lady wakes up her husband and goads him to action, the calm reposing Atman is awakened up by Power for worldly action. You drink from a distance the form-honey brought by the sight-fly through the Chit-power staying in the eye-window. Staying in the middle of the body at all times you pay your attention only towards the path of the Brahman roaming through the paths of Prana and apana. You are the smell of the body-flower; the nectar of the body-moon; you are the form of juice to the body-branch; you are the body-mist's coolness. You are the wonderful beauty and love of the body; you are the nectar of the lip of the lady. You are like fire in the stick, fuel, dormant in it. The best drink nectar you are; you are the best splendour; you are the wisdom that tells what is what. The actions of the senses occur by you. You are the movement of the wind, the pride of the mind-elephant, the lustre of the intellect-fire, and heat. At the time of sleep or death, you withdraw yourself from the body, hence there will be no talk or walk. But you shine in other bodies like the lamp. Just as all ornaments are made out of gold, all things of the world are made out of you. For your play, you call yourself 'I' 'you' 'he' 'she' and praise or blame yourself. Chased by the wind, the cloud in the sky appears as horse, elephant etc; thus you yourself appear in ever so many forms taking them for your pleasure. The flame of fire appears as the horse, the elephant etc; thus you in your creation appear in many shapes different from you. You are the unbroken thread of the garland of

pearls of the worlds. You are the field for the beings-crops with the Chit-fertiliser. The taste of vegetables, meat etc. will best be known after suitably cooking them; thus your cooking the articles of the world shine bright and lovable. Though the young lady has all fascinations, the blind can not see them, hence they are nil in his view; thus, without you nothing shines; it is as good as non-existent. If you had not given the power of action to beings or things, they are good for nothing, like the mirror-reflected lady is useless for coation. But for you the body might have fallen like a stick, dried piece of mud. If there is no light, the beauty of a mountain would have lost in darkness. Just as darkness, the light of the lamp or the stars and the mist will dissolve in the Sunshine, joys and sorrows dissolve in you when realised. In the morning, due to Sunshine white or red or black objects clearly appear; joys and sorrows attain the state of existence by you; if not they will not. Due to you they are born; if you are realised, they vanish. Without light darkness expands; with light it disappears at once; thus, joys and sorrows come out of you and dissolve in you the moment you are realised. The millionth part of a minute vanishes in no time; thus the transient joys and sorrows vanish in no time when you are realised. Like the town of the Gandharvas joys and sorrows, the most false appear due to you and disappear in no time the moment you are realised. By the sign of your eye they are born; by the sign of your eye, they disappear. Birth growth and death; birth growth and death, of what use is that which has them so often and so quick? Can we make a garland of the waves that appear as lilies? If that which dies and be born again and do the same again and again, people might

have made a garland of lightnings and enjoyed. The wretched joys and sorrows reflect in the minds of the discriminate and they by your grace keep their mind the same in all vicissitudes. The eternal Atman, it is impossible for me to describe how you make the ignorant full of varied illusions. You are desireless, egoless, limbless, formless, or desirous, egoistic, many-limbed, many formed - you are the subject of all. Oh victory, to you your form is wider than the wide wide world; Victory to you desirous of eternal peace. You are the Supreme Soul; the prop of all worlds; You are above all the Vedas; you are the born and the unborn; destructible and indestructible; you are the thought and the non-thought; the victor as well as the vanquished. I am at perfect ease, in full bliss; I realised you the eternally True; I conquered; I was born for this; I lived for this. Salutations to you, me; me, you. I am diseaseless; I ever remain in the Eternal Myself; I have no pairs of opposites. No bondage, no danger, no riches, no poverty, no births and deaths, no peace, no peacelessness. I am all. I am above all. (1-80)

37. The worry of the demon-race

Thus thinking, Prahlada entered the Nirvikalpa-samadhi the all-joyful. He remained in his true form like the Mountain in the picture unmoved and the firm statue. He remained thus for long; he was then like the Sumeru, the earth's centre. The Rakshasas came and tried to talk to him in vain; like the seed even if water is poured forth in the non-season that will not put forth a plant, he remained silent. For one thousand years, he was like the Sun carved on a stone, unmoved with concentration on the Self. He thus immersed himself in the Self and appeared as dead to

the worldly onlookers. There appeared chaos and confusion in the kingdom. The principle of the fish (might is right; the big fish eating away the small fish) was in vogue. Hiranyakasipa was dead and gone; Prahlada was in deep samadhi. There was no fit king to rule. Just as the black-bees can not get at the petals of the lotus at night, the demons could not get at Prahlada. At dead of night there will be no human transactions, as Prahlada was immersed in the only Brahman, remained as a soundly sleeping man inaccessible to talk to or advise. The demons behaved as they pleased; the nether world flung itself into chaos. Even the good behaved like the worst criminals; the mighty took away the belongings of the weak and enjoyed. There was no respect for law or order; might was right; mutual murders, mutual tortures, rapes and stealings of women, ornaments and clothing were the order of the day. Men cried aloud as the situation was beyond control. Anarchy was rampant everywhere. The pleasure-gardens were destroyed and turned into paining and pining gardens. Men lost their wealth and the kith and the kin. Robbed by thieves, demons lost everything and began to cry falling on the ground. The princes became beggars and the beggars the princes. The whole demon-world was plunged in the darkness of anarchy; they were unable to understand what to do. The quarters were filled with dust and rust. The gods came and insulted the demons. The beggars and loafers became masters. The whole nether world became lifeless, ill-fated and topsy turvy. There were mutual fights for women, wealth and wine. The vanquished were in deep sorrow. As in the Kali age, thieves and robbers robbed wealth, raped women and made every thing confused and worse confounded. (1-18)

38. Parameswara's Intervention

Lord Vishnu, the playful creator and runner of the course of the world reclining on the bed of Adishesha in the ocean of milk, the destroyer of all enemies in and out woke up from his trance at the end of the month of Kartika for the welfare of the gods opened his eye of knowledge, looked round the state of heaven, the earth and the nether world where his enemies rule over. He saw Prahlada in the state of samadhi; he saw Indra enjoying all pleasures in heaven. Seeing all, Vishnu, the recliner on the bed of Adishesha in the ocean of milk, the inner soul of all, the four shouldered handling his weapons of war in his four hands, sitting in the lotus-posture, thought thus making his mind the black-bee on the three-world-lotus : "Due to Prahlada's samadhi the nether world is leaderless; my creation demonless; the gods effortless; they will be like the river in non-rainy season calm. With tranquillity, they attain the Brahman, the state above the state of the pairs of opposites. Then the heaven loses its glow like the creeper sans water-pouring. The sacrificial rites cease; men will not worship gods but sit calm. If the humans stop actions, the earth, the land of action ceases. With it, the samsara ceases. My creation after the Deluge melts away like snow at the inappropriate time, by the heat of the Sun. If the wide world I created ceases to exist, it means that I disturb my own Leela; What do I gain by it? Then, I also like the Sun, the Moon and the stars - less sky will be a vacuum. That is not my intention. Therefore, I wish the demons should live and be heroic so that the gods will be on the alert; penance, sacrifices, offers in the *homa* will go on. The samsara remains; there will be no reversion. I will go to Prahlada and see that he rules

over the nether world just as the season rules over the tree and make it sprout and blossom. If I instigate another if not Prahlada, he will try to annihilate the gods. Prahlada's body is all-pure; he will not be born again; he will live till the end of the Kalpa. This is divine ordination, which has no amendment. I shall go to the nether world and wake up Prahlada from samadhi just as the peacock sleeping on the shore of the river in the mountain is woken up by the roar of the cloud. Just as the gem sans mind sans actions can get things reflected in it, Prahlada can rule over the kingdom of the demons being himself in Jivanmuktasthiti, the state of having attained salvation while still alive. Thus, I can prevent the destruction of the gods and the demons. The pairs of opposites, the samsara and the leela, play of mine will continue. The destruction or existence of the world is equal to me. Let it continue as it was and get destroyed in its own course, not prematurely. As I have no desire or desirelessness, my movement will never be a hindrance to my *Yoganidra*. My going and waking up the demon-king Prahlada can not be an immersion in samsara. I shall go and set right the chaotic state of the kingdom of the demons, which is dreadful now. I will wake up Prahlada just as the Sun wakes up the lotus; I shall keep the state of the world firm just as the rainy season makes the fickle clouds stay on the top of the mountain." (1-27)

39. Vishnu's exhortation to Prahlada

The All-Soul Vishnu after thus thinking rose from the White Island in the middle of the ocean of milk like the winged-Mandara Mountain with his retinue. Through a hole that never admits water into it, Lord Vishnu went to the town of Prahlada,

which was like another Amaravati, capital of Indra in heaven. In the middle of the golden palace, Prahlada was in samadhi like Brahma in the cave of Sumeru. Unable to bear the blinding lustre of Lord Vishnu, the demons went far away like owls going away unable to bear the light of the Sun. Then with two or three chief demons, Vishnu entered the place with his retinue just as the Moon with the stars enters the sky. Lord Vishnu, with his weapons in hand was encircled by his retinue. Sitting on Garuda, he was fanned by Lakshmi. The divine saints and earthly saints were saluting with devotion. Vishnu blew his conch Panchajanya saying 'great Soul, wake up.' The quarters echoed and reechoed the sound. Coming out from the life-wind of Vishnu, the sound appeared as the combined sound of the roaring of the clouds at the time of Deluge and the roaring of the waves of the oceans at the time of Deluge engulfing the entire world. Like swans suddenly hearing the sound of the clouds, the demons hearing suddenly the dreaded sound fell unconscious. The retinue of Vishnu was thrilled with the sound of joy just as the Kutajas, the flowers of the kutaja will be thrilled at the sound of the clouds. Like the Kadamba flower that blossoms in the rainy season, hearing Vishnu's conch-sound, Prahlada slowly gained worldly consciousness. His life-power arising from his Brahmarandhra, the central hole of his head, spread throughout his body just as the Ganges spreads in the ocean. Just as the rays of the Sun spread to all nooks and corners in a minute, in a moment the life-power of Prahlada spread throughout his body, in a minute way. It spread to the nine holes of the body. The Pure Consciousness reflected in the mirror of his lingasareera. It became the mind, animate and inanimate. With this half-awakening,

his eyes appeared like half-opened lilies. The power of knowing in the holes of his sinews was awakened. Prahlada moved a bit like the lotus, moved by calm wind. As the body felt the five life-winds, Prahlada shone like a fully-blossomed lotus, after the mind was full like the lake that is filled with water, the waves of which move a little speedier than before. As Vishnu uttered 'Reawaken', Prahlada became fully reawakened like the peacock fully reawakened by the sound of the cloud. His eyes were wide open; he regained the power of thought and his remembrance increased. Then Vishnu spoke to Prahlada thus just as he spoke to Brahma previously 'Good Prahlada, bring back to your mind the glory of the kingdom of the demons and your real form; think for a while why you like to leave the body; you have no likes and dislikes now; you have no thought of desires; so you are unaffected by the joys and sorrows of the body. You shall have this body till the end of the Kalpa; I know this unblemished ordination. So I tell you; Rule over the kingdom; be a *jivanmukta*; have no ups and downs of the mind; remain till the end of the Kalpa. Then, when this body falls down, live as Brahman dissolving in him just as the *ghatakasa* when the pot is broken joins the *mahakasa*. Your body is very pure since you attained the Brahman; You will live with this body till the end of the Kalpa attaining the state of the *jivanmukta*. The Twelve Suns have not yet risen; the mountains are not dissolved in the depths of the earth; the world was not ablaze. You need not try to leave aside your body. The dreadful winds of the Great Deluge did not carry and spread the ashes of the world burnt in the form of floods. Why do you leave your body aside? The *Pushkala-varta* clouds like the bunches of the Ashoka flowers

are not spreading lightnings in the world. Why do you wish to leave your body? The burning earth's tremors are not letting fall the mountains; the burning flames of the Fire of Deluge are not breaking the walls of the quarters to pieces. Why do you like to leave your body? The world has not yet become the Trinity the residue of the destructed world by the over-pouring rain of the Deluge. Why do you try to leave the body? By the flood of light of the twelve Suns the Lokaloka mountain's peak and the wall of the World of creation are not doubted. Why do you try to leave your body? The flood of light of the twelve Suns did not yet break the Meru and spread in the sky. Why do you like to leave the body so soon? The fierce clouds of the Deluge have not yet begun rearing. Why do you think of leaving your body? I am on Garuda's back still wandering in the ten quarters, full of living beings in millions and shining by the rays of the Sun. The time of Deluge has not yet arrived. So, do not leave the body. We, the mountains and the beings, you, this world, the sky all are as usual. So do not leave your body by *samadhi*. One whose mind is full with ignorance and is broken every day by sorrows may die; one who thinks that he is weak, very sorrowful and is foolish may die; one who is brainless is not thinking himself as the Atman may die; one who is bound by the ropes of desires and ficklemindedness is fit to die; one who is donkey-like and whose mind is constantly troubled by *trishna*, avarice is fit to die; in the forest of the mind as high as the *palmyra* trees, one who is teased and tortured by his vain vicissitudes of mind give unending sorrow may die; One whose body-poisonous-tree is ever moved by the gust of wind of the evils may die; One whose body-forest full with the moving creepers-

limbs is burnt by the fire of mental and physical worries may die; one in the centre of whose tree-hole like body the serpent of kama, desire always hissing lives, may die. The fall of the body in the world is called 'death'. This is not for the Atman; the Atman is never the doer of acts; not to the body which is false; due to utter ignorance one is afraid of death, which is false. The life of one who always is the seer of truth, and is immersed in the Atman shines resplendent. One who is egoless, undesirous, and even-minded shines resplendent; cool even minded soul looks at the world as Witness; his life shines bright; firm in the utter transitoriness of the entire world and its essenceless, leaving aside likes and dislikes, keeps his mind as witness only, one shines bright in his noble life. His life is fruitful whose mind though wretched drawn back from the day-to-day affairs and objects and immerses in the Atman; realising the truth, like you, one who is devoid of the vasanas and who leads the daily life playfully is very fortunate. His life is glorious who has no likes and dislikes and whose mind is neither elated nor dispirited at joys and sorrows; Just as from the pure lake, the pure white-winged swans come out, from whom virtues like peace, patience and perennial balance of mind emerge. One hearing whose name, seeing whom, recollecting whom others feel happy and joyful, has a fruitful life. One, whose birth makes the lotuses (beings of the world) blossom, shines bright like the Moon devoid of regular reduction; others are good for nothing. (1-55)

40. Prahlada's enlightenment

People call the moving body as life and leaving the body for getting another body is death. You are

above both; you never think that this body is permanent; your life will not take another body leaving this; so you have neither life nor death. I told you that you deserve to live and do not deserve to die. You are a model yourself for the sake of example. You know every thing. You have neither birth nor death. Though you have body, you have no attachment to it; so it is as good as having no body just as the wind is always in the sky, but it does not attach itself to it; so it is devoid of form. You have the body since you have the feelings of touch. Since the sky is not a hindrance to the growth of the tree upwards, it is said to be the cause of the growth; thus, as it is not a hindrance to the knowledge of touch, the Atman is said to be its cause. You are now enlightened by the knowledge of the Self; the dualism is gone; you can not therefore have the idea of the body; the idea of body is to the ignorant not to the knower. Always by all means, your mind is lustrous with Pure Consciousness; you are always the form of all Atman; you have neither acceptable nor rejectable things. Let the Spring come or let the Deluge occur; the Atman having neither likes nor dislikes gets nothing or loses nothing. Let the mountains be uplifted from their root; let the fire of Deluge burn the world to ashes; let the fierce winds of destruction blow; you lose nothing; you are the Atman. The body perishes; the Atman never; the body grows; the Atman never; the body moves; the Atman never. The delusion of the mind that 'I have the body related to me; I am the body with the soul' must be destroyed; then there will be no idea 'I am leaving aside; I am possessing'. For the knower of the Self there will never arise 'I am doing this; next I will do that; this I will leave; this I will begin.' The realised souls are the doers of all;

but they never do any thing. They have the confirmed idea that they are the non-doers; so they are never the subjects of any predicates. The idea of 'non-doing' brings them 'non-enjoyment'. Who will get the grain without sowing the seed in the three worlds? When 'I am the non-doer' 'I am the non-enjoyer' are absolute, the residue is Peace if it is firmly established; it is called salvation or liberation. The enlightened, the firm holders of Chit-Consciousness, the Pure are above every thing; they accepted nothing; what is there to give up? They gave up nothing; what is there to accept? They have nothing to do with, acceptance, acceptor, the relationship between both; they have no *pramana*, *prameya*, *avajava* or *avayavi* (authority, that is authorised, the limbs or the holdership of limbs). Then what will they accept? What will they reject? When the idea of the taker and taking is gone, Peace arises; it stands eternal and hence it is called 'moksha' liberation. The best among men like you are always in the state of eternal liberation, peace and happiness. They are like the limbs moving during sleep. As you realised the Self, the *vasanas* vanished; keeping the mind in the Atman, like one who is half-asleep, look at the world. Those whose minds are absorbed in the Atman will never take delight in the worldly beautiful things; they never bother about joy or sorrow. Just as the most pure mirror catches the shadow that falls on it, the most pure liberated souls do acts that fall on them without attachment, without desire and without joy or sorrow. The realised souls, the most pure live as sleeping to the worldly affairs; The sleepish-like great souls do as boys. Great Soul, you achieved the Atman inwardly; so, for a kalpa, enjoy the goddess of the kingdom and at the end attain the immortal state of Beatitude." (1-25)

41. The Coronation of Prahlada

When Vishnu, the box golden to the gems of the worlds and the exhibitor of the wonders of the three worlds spoke words as cool and sweet as the moonshine of the full moon, Prahlada with fully blossomed eye-lotuses and regaining the power of remembrance and thinking said: "Oh Great God, as I was dead tired by pondering over good and bad and the affairs of the three-world-kingdom, I took rest for a while. By your grace, I realised the real state of mine. I now feel that both samadhi and its absence are equal to me. For a long time, I saw you in my heart of hearts; but now luckily you are before me to my external view. Just as the sky is very pure and endless and shines in the still more endless, pure sky, I am free from all natural *samkalpas* and remain in the spiritual highest Self-view. I was in samadhi not to leave the body either by joy and sorrow, dispassion and dejection and the fear of samsara. When I was immersed in the only thing and nothing else, where is sorrow, where is loss, where is body and where is samsara? Where is fear, where is loss? I have no desire to leave aside the body; with a spontaneous natural desire pure and serene, I am firm in my holy state. Only the ignorant man thinks that 'I am dispassionate, I will leave aside the samsara'- such thought is full of joy and sorrow. 'If I leave aside the idea of the body, there is no sorrow; body and sorrow go together' this kind of thought-serpent bites the ignorant always. 'This is happiness; this is sorrow; I possess this; I do not possess it' such worry-vascillating mind troubles only the ignorant and never the wise. 'I am one; he is another, different from me' such *vasana* is in fools only. 'I have to give it up; I have acquired it' is the thought of the ignorant fool,

who is maddened by it. When the form of all, you alone shine resplendent, where is the creation of likes and dislikes? The world that is false is the false reflection of the Pure Consciousness; there is nothing to take up and nothing to reject; there is nothing to be liked or disliked. By nature, pondering over the seer and the seeing, I stayed calmly for a while in the state of the highest Atman. So far I was beyond thought and non-thought, likes and dislikes; now by your command I came to this state. As I fully realised the true form of Self, I shall do as per your bidding and desire. You are being worshipped by the three worlds; kindly accept my worship." Saying so, he went in and brought the tumbler of *arghya* just as the rising hill brings the full moon. He worshipped him, in whose belly are the three words, his weapons, the damsels, Garuda etc. Thus worshipping Vishnu the Lord of all worlds in the interior and exterior of whom innumerable worlds shine, Prahlada looked at him. Vishnu said "Prahlada, get up and ascend the throne, I will myself perform the coronation ceremony. May the Siddhas, Sadhyas and the gods who came here hearing the sound of my conch shower their blessings on you, and see that everything is auspicious to you." Saying so Vishnu made Prahlada sit on the throne like the cloud on the Meru's top-peak. Then the ocean of milk and other oceans, the Ganges and other rivers and other holy waters were invited; they came and gave Prahlada a sacred bath. Again Vishnu along with the rulers of the quarters, the Siddhas, Sadhyas, the Vidyadharas and great Brahmins gave a sacred bath to Prahlada. The gods, as they previously praised Indra now praised Prahlada; the gods and the demons also praised Hari and Prahlada. Then Vishnu said to Prahlada "Oh the sinless, rule over

the kingdom with all virtues praised by one and all as long as the Meru Mountain, the Earth, the Sun and the Moon remain. With equanimity, equality having no likes and dislikes, attachment and detachment, fear and anger, rule over the kingdom. You have attained the highest blissful state of salvation. Do not neglect the pleasures which your kingdom is full, but never tease the worlds like your fathers; behave having in mind the sense of decency as per time, place and fitness. Never be carried away by partiality. See all equal. You are now above body; have detachment; do things impartially. You will never be bound by the senses; you have seen the utter essencelessness of samsara, attained the unattainable Brahman, you know every thing at all times; there is nothing more to tell you. You are quite devoid of pleasure-mongering, anger and fear; under your rule the demons will be happy without any sorrow; the demon-ladies will be devoid of tears, the flow of which will never submerge their eyes or ears just as the waters of the river submerge the trees on the shores with the ever growing, high waves. As the war between the gods and the demons stops for good, the whole world will be as calm as the ocean without the Mandara Mountain. The ladies of the gods and the demons will be released from their captivity, go back to their husbands to lead a happy marital life. Destroy the utter darkness of ignorance as thick as the blackest night of Amavasya, no-Moon day and shine with the ever resplendent idea of the Brahman as yourself. Never yield to your enemies internal or external. Enjoy the lady of the kingdom, full with beauty and fascination and also the lady of the kingdom of the Self with all virtues like peace, pleasantness and perfect equality. (1-41)

42. The perfect happy state of Prahlada

Lord Vishnu with all his retinue, saints and Kinnaras which looked like another samsara (world) came out of Prahlada's house. With flowers and the wings of Garuda covering Him, Vishnu gradually reached the ocean of milk. Bidding goodbye to all, Vishnu, like the black bee in the white lotus, entered the bed of Adishesha. Lord Vishnu on the serpent-bed, Indra in Heaven and Prahlada in Patala remained happy.

Rama, I told you the story of Prahlada's enlightenment, which destroys all sins, and one which makes as cool and as happy as the rays of the full Moon. Whoever ponders over this story, whoever hears it, however great sinners they may be, attain salvation soon. By just reading or hearing this story all sins will be washed away; no wonder then that deep contemplation on the process of enlightenment is sure to reward with the highest state of absolute Bliss. Ignorance is sin; contemplation on the Self drives it off; so none should give up contemplation. The sins of the past seven births will be washed off if one reads the story of the attainment of Prahlada's state of absolute Bliss."

Rama :- "Revered Sir, kindly let me know how the mind of Prahlada that was absorbed in the Parabrahman was awakened by the sound of Vishnu's Panchajanya.

Vasishtha :- "Rama, Salvation is of two kinds Videha and Sadeha, without body and with body. Having no mind for the enjoyment of the senses, having no likes and dislikes and having no desire and desirelessness - this state is called Sadeha Mukti or Jivanmukti. After the exhaustion of Prarabdha, leaving aside the body is Videha Mukti. The Videha

Muktas are not seen. In the heart of the Jivanmukta, Pure vasana, like the roasted seed which will not sprout and which will not have another birth, remains. That is sacred, devoid of avarice, the form of Pure Consciousness. It remains as the vasana in sound sleep. Though his body remains for one thousand years, his mentality will be like this. Having that mentality Prahlada woke up with the sound of the Panchajanya. Moreover, Vishnu is the soul of all, the cause of all and of inscrutable samkalpa; whatever he thinks that happens at once. 'Let Prahlada be awakened' he thought; that at once happened. The causeless Vishnu bore the body to create the worlds. With Self-realisation, Vishnu appears; with his worship the Self is realised. So, Rama, remember this and try for Self-realisation; contemplation will make you attain it. If the contemplation-Sun does not arise, the samsara-rainy season that pours forth sorrow-rain spreads the unending darkness of ignorance. Just as the knowers of the spells will not have the trouble of the ghosts, by the grace of the Atman, Vishnu, the great men of contemplation will not be affected by the illusion of samsara. By a gust of wind, fire increases becoming flames sometimes; by the gust of wind the flames and the fire get extinguished some times; thus the illusion of samsara is becoming hard by the will of the Self; it is being destroyed by the will of the Self. (1-25)

43. Prahlada's repose in Peace

Sri Rama :- "Sir, with the rays of the Moon, the vegetarian world becomes cool and happy; so am I with your pure words of great wisdom. They are pure, smooth and the dearest to my ears; I am very happy by them. You said previously that self-effort

gives every thing. What is the reason for Prahlada's enlightenment, his Self-effort or Lord Vishnu's grace?

Sri Vasishtha :- "Rama, what all Prahlada attained he attained through self-effort not otherwise. The Self and Vishnu are like the sesame seeds and oil, the cloth and whiteness and the flower and the fragrance- they are not different; they are one and the same. Lord Vishnu is the Self; the Self is Lord Vishnu; the forest and the trees are one and the same. It is the Self that made the Self of Prahlada a devotee of Lord Vishnu. Prahlada gained the boon of enlightenment from the Self; he became a knower of Self independently by contemplation. Sometimes, the Self reawakens by itself; sometimes it gets reawakened by Vishnu who is accessible by devotion; Even if Lord Vishnu is very much pleased or is well-worshipped, one can get salvation through contemplation. Contemplation through self-effort is the best method of attaining salvation; other methods are ancillaries. So follow the main method. Control the five senses by force and keep the main in contemplation ever. Wherever whoever and whatever one achieves, he achieves by self-effort. There is no method higher than self-effort. Rely on self-effort, get over the sense-mountain, cross over the ocean of samsara and reach the Paramapada that is beyond it. If Lord Vishnu appears without Self-effort, even the birds and beasts etc would have attained Self-realisation. If the teacher can make an effortless man great, he would have made the caravan or the ox enlightened. If there is no self-effort, Hari, Guru, money can not confer the highest state of happiness. One who is in sincere pursuance of sincere self-effort can attain that state himself. With deep dispassion and firm control over the senses, there is nothing which one can not

achieve in the world, nay in the three worlds. Worship the Atman with the Atman; serve the Atman with the Atman; See the Atman with the Atman; remain in the Atman forever. To those fools, who can not understand aright the established Sastras, who can not put forth the best Self-effort, and contemplate on the Self, the devotion of Vishnu is created to set them right. Self-effort and habitual contemplation are both inevitable; to those who are incapable of both, the worship of the teacher, the devotion to God are accepted as ancillaries. If the senses are under full control, where is the need for worship? If the senses are not under control, what is the use of worship? Without Contemplation and Equanimity, Vishnu can not be realised. Even Vishnu can not help one who is devoid of both. Rama, let *vichara* and *upasama*, contemplation and equanimity reign over your mind supreme; worship the Atman; you will become Siddha; otherwise you will be a forest-donkey.

Sarvasvaivajanasya sya Vishnu rabhyantare sthitah

Tam parityajya ye yanti bahirvishnum naraadhamah Lord Vishnu is in the heart of every being; leaving him without realisation and worship, fools go to other places. They are the worst of the human beings. The real form of the Atman is the heart-dwelling Pure Consciousness, the eternal; the form of the four hands with the four weapons is the creation of illusion. One who neglects the most important and depends on the ancillary is like one who discards the ambrosia and takes the wretched stuff. Rama, one without self-realisation, becoming a slave to the delusive mind, unable to get at this glorious state of the repose in Self may worship the Lord with the four hands and the four weapons in them. Even if one undergoes the troubles of worshipping the Lord by external

objects, do penance, attain dispassion, his mind will be pure. By constant daily worship, one gets discrimination and the mind surely becomes pure just as the mango tree with flowers and fruits spreads its fragrance as well as its sweetness. The great good that is eulogised in the sastras as the result of such worship is attained by Atma by itself. The worshipper of Vishnu who gets the boon from him is the fruit of the tree of practice (abhyasa) but not that came suddeely. Just as earth is the source of all crops of seeds, control of one's mind is the source of all riches and states of happiness. To the digger of earth and the cutter of the stone, it is the control of the mind that gives result but not any thing else. As long as the mind-ocean is full with roaring waves and floods, man must roam in the globe with innumerable births. Even if Brahma, Vishnu, Indra and Siva are worshipped for long, even if they have grace on them, people can not be saved by them from the dangers of the disease of the mind. Hence, Rama, withdrawing yourself from the external objects of the senses, turn inside and contemplate on the inner Spirit only; you shall have no rebirth. Go beyond, or get rid of the internal and external sense-objects and concentrate on drinking the nectar of the endless, highest bliss unalloyed of Pure Consciousness. Then you can easily cross over the river of births and deaths and reach the Paramapada. (1-40)

44. The Story of Gaadhi

“Rama, the illusion of the world (samsara-maaya) will disappear only with the conquest or control of the mind; by nothing else. I shall give you a story which depicts the peculiarities of the spread of the illusion of the world.

There was once a country called Kosala on the plateau of earth. Just as the Meru was the seat of the kalpavrikshas, it was the seat of all kinds of gems and rubies. There lived a virtuous brahmin by name Gaadhi. He was well-versed in the Vedas, very intelligent and was like the personification of righteousness. Just as by the pure spotless sky of the sarat, the world shines bright, his mind shone very bright as from his boyhood, he was dispassionate and non-sensuous. To achieve a certain end in mind, he left his kith and kin and went to a forest to do penance. He went near a lake full of blossomed lotuses. It was like a pure sky full of stars and the moon. To see Lord Vishnu, he dipped in water till his neck like the lotus in the rainy season and did penance. Eight months passed. Like the faces of the lotuses during the night, his face also to some extent was contracted. Then just as the rainy cloud appears in the sky to please the summer-heated earth, Lord Vishnu came to the brahmin saying “Oh good brahmin, come out of water; take a boon of your liking. Now the tree of your penance bore fruit.” The brahmin said “Oh Lord Vishnu, you are the black-bee living joyously in the lotus-like hearts of beings living in the worlds in infinite number. You are the lake of the lotuses of the three worlds. I request you to let me see the illusion of the world created by you in the Paramatman.”

Vishnu :- “You will see it and get rid of it.” Saying so he disappeared. Gaadhi came out of water and looked like the moon coming out of the ocean of milk. Just as the lilies blossom by the appearance and touch of the rays of the Moon, the brahmin was overwhelmed with joy after seeing Vishnu. He spent some days there performing the duties of a good

brahmin. One day while taking his bath in the lake full with lotuses, the brahmin thought of Vishnu's boon in his mind, just as a *yogi* thinks of the past and the future. While reading the spells, he forgot them; he saw this that he died in his house, fell on the ground like a tree fallen in the cave, without movement. He was like a tree fallen at the place where there was no wind. His pale face like a dried leaf, a lotus contracted, appeared. His body was in the state of a dead body, with eyes closed like the morning sky without the stars. His body was full of dust, like a village full of dust in the absence of rain. Just as the kuraries (kind of birds) making sounds surround the tree, his kith and kin surrounded his body, weeping. His wife, like the lotus by sudden dried up lake hangs down the head sat at his feet, bending her face. His mother, touching his face, cried aloud once and like a bee weeping in unclear tone some times was there. Others with tears in their eyes sat very sorrowful. They were like dried leaves, shedding drops of snow lay near the tree. All his limbs stopped moving as if to separate with him all at the same time. As the lips stood apart, the teeth emitted white light. Thus the dead body, quite dispassionate looking at the external self-life appeared as mocking and laughing. The firm body was like a *muni*, hermit, silent, sleeping over for long and like a picture unmoved. Moreover, as if to find out the longing of friends and relatives, observing silence with effort, the body appeared as hearing their different cries of sorrow. The relatives worried with great grief, losing consciousness now and then, leaving streams of tears, beating their chests wept and wept for long and lost their tone. Unable to do any thing, they wanted to keep out of their view the dead body, carried it out of the house, took

it to the burial ground, fierce with bones, hair, skeletons etc. At one place there were vain bodies dried, at another place wet dead bodies appeared; the falcons flying in the sky covered the sky like clouds. The ever-burning funeral fire drove away the darkness of the place. The place was filled with sprouts-like fire-sticks falling from the mouths of foxes. Blood-streams flowed there; the crows and falcons bathed in them. At another place old falcons going for meat-meal fell entangled in the bones, skeletons etc. Just as the sea burns its waters with the badaba fire, the relatives burnt the body in the dreadful burial ground. The dried-sticks-fire making sounds burnt the body to ashes in no time. Just as the elephant cuts into pieces the bamboo-forest which produces *cut cut* sounds, the funeral fire producing sounds went up to the sky, covered the clouds-path with bad smell scattering flesh, bones and burnt the body into ashes. (1-40)

45. The story of Gaadhi (Continued)

After thus seeing and feeling sorry, from the water itself he saw again that the Atma from the dead body going and entering into the womb of a pariah lady in a certain distant village on earth. Undergoing the tortures of life in the womb, the Atma suffered a lot. Just as the rainy season gives birth to a black cloud, the pariah lady gave birth to a chandala baby quite dear to the chandalas. The child that was born moved this side and that side like the river Yamuna. Later, the child, a boy attained the age of twelve and sixteen, becoming strong and sturdy and the black beauty. He went along with some hunting dogs from forest to forest, killing lakhs of animals. Thus he used to do daily. He married a lady, like the creeper of tamala, with flower-bunch like breasts, new sprout-like hands,

dirty teathed, new-sprouts-ornamented, full of fascinations, the black-bee-couple, enjoyed in flowery bushes and thick forests. Roaming in the forest-creepers and leaves, he looked like the personification of the Vindhya forest. Taking rest in the forest-bowers, sleeping in the caves of hills, hiding in the thick of leaves, roaming in slopes, wearing the *kinkirata* flowers as ornaments, wearing in the neck garlands of mango-flowers, he looked happy. Becoming an expert in hunting, sleeping on beds of flowers, walking on the tops of hills, he used to spend time. Just as the *khadira* tree produces thorns, he produced children the sprouts of the family. Youth passed away; the body began to get weakened like the rainless place. With wife and children he came back to the place of birth and lived in a hut there like a hermit. Old age made him a tamala tree in a deep pit. With innumerable kith and kin he lived becoming in word and deed cruel.

Gaadhiliving in water saw himself thus as a chandala householder. He was the oldest man of the place. As days passed by, his wife and children died just as the dry leaves float on the rainy streams. He became lonely, worried like the deer going astray from the flock and began to weep with streams of tears in eyes. Sorrow-stricken he left the place, just as the birds leave the waterless lake. Grief-stricken, having no interest in any thing, like the cloud driven by the wind he roamed in places far off. Just as a sky-roamer wandering in a vacuum suddenly found an aeroplane at his disposal, he went to the Keera country wandering; he saw a beautiful town; its main road was like heaven; the tree-creepers were covered by the gems of the ever-dancing damsels; hills of flowers; fragrance of *agaru* and sandal paste spread every

where; ministers, citizens, ladies were marching; an excellently decorated elephant, well bedecked with rubies, was searching for a fit king, like the expert gem-dealer examines all gems carefully, as the king of the country died leaving no heir. The pariah was keenly observing the elephant with eyes wide open for a long time as it was like a mountain walking. As the Sumeru mountain makes the Sun get up over it, the elephant made the pariah get over its trunk and its back. At once trumpets of victory were blown just as the oceans roar with the presence of the clouds at the time of Deluge in the sky. Then people getting their desire fulfilled cried aloud 'Victory to the king' like the cries of birds at the morning dawn. At once from all quarters the praises of the king were heard. Many fair ladies came around him to decorate. They were like the waves of the ocean of milk touching the Mandara Mountain. They decorated him with many kinds of garlands of gems. That appeared as though the eastern ocean decorated its nearby shore with the rays of the Sun reflected in the gem-store shore. Just as rain in the form of streams in the forest brings grandeur to the peak of the high mountain, the ladies decorated him with cool garlands of flowers. Just as the goddess of the spring season, with sprouts-hands decorates the forest, the ladies decorated him with a good variety of fragrant peculiar flowers. Scents and sandal pastes were rubbed on his body. It appeared as though that the group of hills decorated the clouds above them with the colours of gems etc in them. At the time of evening dawn, the Sumeru shines with the groups of clouds red with the colour of the dawn the moon and the stars shining, in the sky, the Pariah shone bright with the decorations and attracted the minds of the fine new sprouts-like ladies, young and

elegant ornamented him. He looked like the Kalpavriksha shining with the gem-flowers. Just as the people come to the flowerful tree on the way, the citizens came in good numbers to the new king. Just as the gods made Indra get up the Iravata and coronated in the kingdom of heaven, people made him sit on the auspicious elephant and next on the throne and performed the coronation ceremony. Just as a crow goes to the forest and gets a dead body as food, the pariah luckily got the kingship of Keerapura. The most beautiful ladies of the harem began to massage his feet. With sandal pastes and scents his body was like the cloud at dawn. Just as the lion with lionesses shine in the forest, he shone bright with the Keera ladies. His body was decorated with the gems got from the forehead of the elephant killed by the lion and the best garlands of pearls. Devoid of any worry or woe, he enjoyed the kingship with his ministers and the people and was quite happy. He was then like an elephant heated by the rays of the Sun and the ichor of its own and cooled down in water. Within a few days he established the laws of his liking and his yoke was felt everywhere. Competent ministers and diplomats looked after the affairs of the state. He became famous as Gavala, his name. (1-48)

46. His fall

Thus the pariah got the kingdom by sheer luck and was surrounded by young fair ladies. He was worshipped by his ministers. All the subordinate kings used to follow him. He shone with Umbrella and Fans of swan-feathers. His word was law. He was liked by all. He knew the secrets of attracting attention from the people with his diplomacy and technique. He attained great name and fame. Under

his rule people were devoid of dread, sorrow and difficulties. He forgot his being a pariah completely. With ever singing songs of praise, over-proud and over-majestic he ruled for eight years. He acquired the qualities of kindness and compassion etc.

One day he took off the ornaments and the jewellery from his body and was like the sky without the Sun, Moon and stars. He lost all interest in the decorations of his physique. As his mind was broad, he could not enjoy the false make up of his body. Just as the Sun leaves the sky and goes to the setting mountain, the king came out of the inner apartment and stood at the gate of the outer apartment. There pitch-dark-coloured, very coarse-bodied chandalas were singing like the koels in the spring season moving the strings of their musical instruments with sprouts-like hand-fingers producing sweet noise like the tree moving its black-bee-like feathers makes good sound. Then a very old and weak man with eyes red stood up like the black-mountain top with fog and said thus: "Oh Katanja. How is it, why are you here? Will the king of the Keera country honour you as a musician, just as the knower of good voice honours the koel of sweet tone? Just as the Spring Season fills the mango tree with flowers will the king honour you with new clothes and new ornaments etc? With the rise of the Sun, the lotuses become happy; with the rise of the Moon, the vegetarian world becomes joyful, seeing you here we are very happy. The appearance of a near and dear one after a long time gives unlimited joy; it is the utmost gain, the greatest result of peace. "The leader of the Chandalas thus spoke to him many times; the king does not reply. Hearing this from their window-seats, the ladies in the harem and the people outside could

understand that their king was a chandala. They were very sorrowful. They turned their faces downwards with sorrow like the lotus petals turned down from the blow of fog, villages hurt by incessant rain and mountain tops burnt by the wildfire badly. The king did not care for the words just as a lion does not care for the cries of the cat on the tree. The king then entered the city of the sorrowful people. It appeared as though the swan entered the dried lake of lotuses for want of rain. Just as the tree withers away when the trunk is set ablaze, entering the harem all his limbs became powerless. He saw people gathered there, like the flowers of the kumkum tree the roots of which were cut off by rats, quite withered. None touched the king as if it is a dead body though the ministers, the ladies of the harem and the citizens were there. Just as boys keep themselves away from the dead body however closely related, the servants and attendants were away from him. Thus knowing him as chandala, feeling sorry for it, none showed him any respect. He thus became joyless, bad coloured and lustreless. The citizens hearts were burnt by the fire of sorrow and their bodies were full of smoke. None approached him as none approaches the fiery mountain. None showed any interest in him; none cared for his command, which became vain like a drop of water in an ash-hill. His form appeared to all as that of a cruel inauspicious pariah. People began to run away from his sight, seeing him as a demon, or devil. Though he was in the midst of people, he was treated as a foreigner, ^{w/o money or skill to support him} poor and wicked. Though he was the king none replied to his questions or enquiries, just as none speaks to a bamboo in spite of its possessing pearls within. All decided to burn themselves in fire the sin of living with a pariah all these

years. They were prepared to die by falling in fires, fires appeared everywhere, like stars in the sky. The citizens cried aloud. Ladies weeping, with long tears fell on the ground. People approaching the fires lost balance of their minds. The ministers entered the fire and perished; their attendants wept; wet by their tears, the city also appeared weeping. Big winds rose up with the smell of the burnt meat of the brahmins and roused dust and the city was like a forest, with a gust of wind with particles of mist. The wind with the burning flesh bad smell went far off. Birds of prey assembled in the sky like clouds. With the speed of the wind, the fires spread to the sky, which appeared to set ablaze. The sparks of fire looked like scattered stars in heaven. Thieves entered the houses, beat boys and ladies stole their jewels while they cried aloud. Perplexed the citizens lost their lives; the whole town appeared desolate and destroyed. As every thing was burnt, none knew the houses where they were previously. Robbers robbed off monies and properties. All leaving their wives and children were ready to die. It was as if the Deluge approached. Gavala, the pariah king, by the acquisition of the kingdom and the association of good men, became pure and courageous. With sorrow, he thought thus: "Due to me this country faced an untimely deluge-like danger. What is the use of my life, which is the cause of all sorrow? Better to die for me. Death is my grand festival; it is always better to die rather than live with infamy." Gavala fell in a big fire and while his body was burning, Gaadhi repeating the *aghamarshanasukta* in the midst of water came to his consciousness.

While Vasishtha was telling Rama so far, it was dawn. The Sun set; the assembly with mutual

congratulations went away to perform their duties. The next morning they again assembled with the rays of the Sun. (1-46)

47. The Story of Gaadhi (Continued)

Then the illusion of Gaadhi like the waves crossing over the shore calmed down. As the time of the approach of the Deluge, Brahma stops the creation of the world; thus Gaadhi got cooled down from the illusion of the samkalpa of the mind. Just as the drink-intoxicated man comes to his senses later and realises himself, Gaadhi forgetting the illusion of kingship and pariahhood, realised himself as Gaadhi in the waters. As the night ends, the day breaks; one can see every thing clearly. Thus, Gaadhi saw himself clearly. Just as with the exist of winter, spring sets foot in the forest of the lotuses, Gaadhi realising himself thought of coming to the shore from the water. He was wonderstruck finding the earth with water sky and quarters as different. "Who am I? What am I seeing? What did I do so far?" Thus he thought for a while with wonder. "As I was tired, I got this illusion", He concluded. He rose from water like the Sun from the rising hill. Reaching the shore, he thought for himself thus: "When I died before the mother and the daughter where were they then? Her parents died early. My parents died in my childhood. I was unmarried. Just as I do not know the taste of sweet liquor, I do not know even the form of a woman. My relations were at a long distance. Then before whom I left my life? Who were they? How could I see this spectacle like the town of the Gandharvas? It must be my illusion. My death before my relations must have been utter delusion. I am unable to understand whether there is any

truth in it or not. Like a maddened tiger roams in the forest, the minds of beings also roam by utter illusion." Thus deciding that the whole incident was nothing but the mind's delusion, he spent some days in the hermitage. Then, a guest like Durvasas to Brahma, came to him exhausted. He wanted rest. Just as the spring season offering fruits and flowers and sweet juice makes the trees happy, Gaadhi pleased him offering fruits flowers and fruit-juice. After finishing their religious rituals, they sat together on the bed of flowers. Just as the spring season, to the goddess of flowers in a fit manner talks, both of them talked about matters pertaining to penance and peace of mind. In his conversation Gaadhi asked the guest "Sir, why are you so weak? What is the cause for your exhaustion?" The guest replied: "Sir, Please hear the truth; I never spoke falsehood. To the North of the Earth there is a country called Keera. Deluded by the devil-mind I was there for a month as the people worshipped me and as I was fond of their meal. One day one told me "Sir a Chandala is ruling over this kingdom since eight years" during the course of our conversation. I enquired the citizens about its truth. They also told me the same. Hearing the woes of people, the king died falling in fire; the pious brahmins fell in fire and died. So the citizens. I was told so. To get rid of the sin of staying in a sinful country, I went to Prayaga, took bath there for the retribution of my sin, performed the *Chondrayana* thrice and came here exhausted." Hearing this with wonder, Gadhi put to him several questions; he said the same story again and again. Wonderstruck Gadhi spent the night with the guest. The next morning the guest went away. Gadhi thought "What I thought to be false and illusive, the guest tells me as true. Is

this also maya or delusion? There is no doubt that my death before my relatives is maya, illusion. I shall find out the outcome of the death of the Chandala. To find out the truth of my pariahhood. I shall go to that village without sorrow." So thinking the hermit got up just as the Sun rises from the Sumeru. There is no wonder in Gadhi finding out the dream-seen state just as wise men with the strength of their self-effort attain the kingdom of the mind. With great effort, the impossible may be made quite possible. Gaadhi, seeing the delusion of the world, tried to see it in full. Like the stream of the rainy season he walked fast. Like the cloud, the wind-horse, he crossed over many countries and like the camel that desires thorns enters the forest of trees full of thorns reached the keera country. He visited the village of his imagination, saw the village of Chandalas like hell in the nether world. He developed dispassion when he visited the place of his birth as Chandala. The house in which he lived was in ruins due to rain. Plants grew on the walls. Half the covering of the house fell down. He also saw a piece of the mat he used to sleep on. The remnants of the house looked like extreme poverty, the personification of misfortune, the thief weak and mean, the cut-down state of misfortune. The skeletons with teeth of horses, cows and he-buffalos and their heads were scattered here and there, as if they were there to be seen by him. The plates in which he used to take his meal were now filled with the water of rain and drink scattered. The sinews of animals looked like creepers entangled the four sides of the house, like the forms of the avarice of the pariah. The house and the spoiled dead body he saw and returned to the village with great wonder. He asked someone there "Dear Sir, at

the end of the village there used to live a pariah. Do you remember him? The wise will remember the past as clearly as a fruit in his hand, say the elders. Like the personification of sorrow, an old pariah used to live here. Do you remember him? If you know please tell me what happened to him. You will get great good, the good of clearing off the doubts of a way-farer." Just as the patient puts questions to the doctor again and again, he put questions to the people again and again.

The people of the village said "Sir, you are true. There used to live a pariah called Katanja. He was fierce in shape. Like leaves to the tree, he had a number of children, grand children; kith and kin, and a wide wide family. Just as the mountain-forest full of fruits, flowers and foliage is burnt to ashes by wildfire, all his family became food for death. He then went to Keerapura, became its king and ruled over it for about ten years. Later, recognising him as a pariah, people left him as a poisonous tree and a hill of dangers, people lost their lives falling in fire. With good association and good heart, he also died falling in fire. How are you so much interested in him? Was he your relative? Your kith and kin?" Gadhi lived in the village for a month putting the same questions to several people, who said the same. What all he experienced as pariah, the people told him again and again. He was wonderstruck. Like the black spot in the fine full Moon, having that black spot in mind he lived there unrevealed. (1-66)

48. Gadhi's story (Continued)

Gaadhi with great wonder wandered there with his mind not satisfied even after witnessing the wonder. Just as Brahma looks at the worlds ruined after

the Deluge, Gaadhi saw different houses and places ruined. Dry skeletons scattered, ghosts gathered, like a tree in the burial ground, the place was full with ruined houses. Gaadhi thought thus: "Hanging on the wall, the garland of the teeth of elephants like the Sumeru Mountain still is there. I used to eat with the relatives intoxicated with drink the meat of monkeys. This is the place where I used to drink liquor mixed with the ichor of elephants and sleep on the skin of the lion embracing tightly my pariah wife. The waste of grinded sesame seeds and the meat, the dogs used to eat and become sturdy, were bound here with the skin-thread. Here the box made of the elephant teeth, full with elephant head-pearls, very big, used to be, with the cover of the dry skins of cloud-coloured buffalos. I used to play pranks with the pariah boys like the koels playing on the leaves of the mango trees. While I used to sing songs of love, boys used to play on the flutes. I used to drink the blood of dogs and decorate them with the burial ground sandal-paste and garlands scattered. In marriage functions, I used to dance with relatives with the sound like the waves of the ocean. Catching hold of the flying crows and other birds, I used to place them in the cage here for evening meal." Thus thinking of the acts as a Chandaala, Gaadhi shaking his head wondered at the acts of the creator. Living there for some time, he went to another country. Leaving it, crossing over many rivers, hills, countries and forests, he reached a country in the Himalayas. Like Naarada going round all places reaching heaven, Gaadhi roaming, reached a capital with mountain-like palaces shining bright. He then enquired the people about the places, he experienced, enjoyed, seen and served with great inquisitiveness. They in

reply to his query whether there was a chandala king, narrated the same story; he remembered the same story himself. Like Vishnu coming out with *sankha*, *chakra*, *gada* etc. in hands, he remembered himself as coming out with his army as king. The march of his army raising dust and occupying the sky, his previous kingship he remembered. With wonder, he thought thus "These are the golden coloured young ladies of the harem of the Keera king; their skin is as tender, smooth and beautiful as the central petal of a fully blossomed lotus, if not more. Their slant, captivating looks like black lilies move up and down always. The white fans were like the lump of moonshine and the crystallised stream-waters and flowers of grass. When the forest creeper moves it showers bunches of flowers thus, the ladies move their hands, the fans shower cool breeze. This I saw. The elephants capable of breaking the shores of the quarters with the ends of their teeth, look like the kalpa trees on the tops of Meru. These are like the subordinates of Indra, the rulers of the quarters, the subordinate kings of the king of Keera. These are the palaces full with all kinds of paddy, riches, capable of giving all desired things, and beautiful like the shrubs of creepers of the Kalpaka trees. These I saw. These are the people of the Keera kingdom; this was my previously enjoyed kingdom. My past is thus directly evident now. All these things appear to me as if in the waking state. This is all false like a dream. True. But I wonder how and wherefrom the illusion came. Wonderful. Falling in this mental delusion, like a bird fallen in a net, I got exhausted. How troublesome. My mind beaten by the vasanas, devoid of knowledge, sees the illusion spread on all quarters like a boy. Lord Vishnu showed this great illusion to me. I quite remember

fully. I shall, staying in the cave of a mountain, find out the birth and growth of this illusion." Thus deciding Gaadhi went to the cave of a mountain, took rest and was there still, like a lion. Taking only a handful of water per day, he did penance for one year. Then Lord Vishnu, the gracious, the black-lily-coloured and the lotus-eyed appeared before Gaadhi like a lake in Sarat. He said "Gaadhi, You have seen my illusion as desired by you. What is it that you want by your penance again?" Gaadhi worshipped him with flowers, gave *arghya*, showered flowers and prayed to Vishnu, like the Chaataka bird the cloud: "Revered Bhagavan, just as the Sun in the morning brightens the quarters, kindly enlighten me clearly about the illusion. My mind with the dirt of vasanas saw a dreamlike illusion; but wonderfully, it appears the same in the waking state itself. How and why? The illusion I experienced in water, appeared again direct. How? The time of my pariahhood, long or short, the birth and death of the pariah body not only appeared in my mind, but also outside as well. Why?"

The Lord :- "Gaadhi, the great illusion in the form of the world is covered by vasanas and hence incapable of showing the truth and the danger of the idea of the mind. All that is the form of the real Atma. The sky, the hills, the earth, the quarters etc are not outside; like the many sprouts and leaves they are in the seed only. Coming out of the seed, the leaves, the tree etc get their form outside. Thus, things like earth etc. come out of the mind and shine outside. I tell you again; in reality earth etc. are only in the mind; never outside; the sprout in the seed takes the form of the tree, fruits and flowers etc. The actions of seeing, touching etc. of the senses, the

mind's thought of the future, the past, present and the future, the brightening Sun' and Moon's actions etc. are like the potter's art of producing pots, mind's creations and the mind's dissolutions. This is the experience of boys, adults and old men; experiences, at the time of dreaming; illusion, intoxication, anxiety, affection and disease. In the tree, which has its roots in earth, there will be innumerable, fruits, flowers etc; thus in the mind itself which has its prop in the Atman, the *sat* and the source, lakhs of incidents exist. The tree uprooted from the earth will not put forth flowers and fruits; thus, the mind removed from the various vasanas will have no births and deaths. In the world of vasanas, in which innumerable groups of worlds exist, there is no wonder that the idea of pariah came out. By the existence of the vasanas, you experienced the idea of pariahhood, causing mental ^{your seeing} worry and endless efforts. The same is the case with ^{your seeing} the guest, eating, talking etc. of your experience. Like the first the second also is an illusion. Thus you experienced the ideas 'I got up, went there, entered that country, the villages etc'. People's saying that 'this is Katanja's old dilapidated house' is also an illusion. 'I went to the Keera country, the people told me of the pariah king', this is also an illusion, of your mind. Gaadhi, what you thought as true and what you thought as false and what you saw - all is illusion, a series of illusions. There is nothing which the mind, full of vasanas cannot see within itself. The impossible is made possible in dream. The guest, the pariahs, the people of the Keera country, the capital city, all are false. By shere illusion you saw all these. Taking rest in a cave quite exhausted, you saw all - all are false. The Keera country also is false. Going hither and thither, like a

mad man, you witnessed the illusion. Please get up; perform the religious rites of your daily routine like reading the Vedas, worshipping the fire-god etc. In this world, men can not achieve any thing without actions." Having said so, Lord Vishnu with holy gods, sages etc. left for his dwelling place the ocean of milk. (1-70)

49. The end of the story of Gaadhi

Gaadhi without attaining the knowledge of the Self, to examine the truth of the Lord's words, like a cloud in the sky, wandered here and there. Again the people said the same thing to him. He retired to the cave of the hill and prayed to Vishnu with austerities. At once Lord Vishnu came to him, because he appears before those who worship him once aright, becoming his dear and near. He asked "Gaadhi, what is it that you want by this penance?" Gaadhi replied "Sir, for the last six months, I roamed over the Keera country. The story about me was the same, there was no change whatsoever. You said that I saw it due to illusion. If so, will not the object seen in illusion change in different times and places? As there was no change in my story, I was more disillusioned. The words of the great will dispel illusion and never increase it."

The Lord said "Gaadhi, casually in all the minds of the people of the Keera country your pariah-hood existed as in you. Hence they said the same as you thought. Either to the group or to the individual, whatever appears in the false form will not appear again in that form if its falsity is realised in full. A pariah built a house in the outskirts of the village. Seeing it in a dilapidated condition, you thought that you built it. Just as on the fruitful palmyra tree, all

the crows gather ^(so too) ^{many} sometimes may have the same illusion, because the state of the mind is very very peculiar. In sleep, in delusion, in liquor-intoxication, many see the same reeling of the quarters; thus many may dream the same dream. Just as in the forest full with green grass, many deer will roam; in the same play many boys engage themselves. As per their previous action, the soldiers in war may face death, imprisonment, defeat or retreat, but the gain of victory and its experience appears to them all with the illusion of the same action; for that gain common to all they try. To say that a certain season is fit for a certain crop and unfit for another crop is only wishful thinking. Time, the form of indivisible magnitude is in one's own Atman; it is neither against nor for any thing. God who is the form of Time, is formless and indivisible. The elders call him Aja, the unborn and the Brahman. By the rising and setting of the Sun and the Moon, Time in the form of year, age and Kalpa is created. ^{and classified commonly as an object. Far from it, by} ~~By time (unfavourable and creative)~~ all the objects are created or imagined! The beings of illusion see the same illusion, created by the same falsehood; thus the people of the Keera country saw the pariah becoming a king. Oh Good Gaadhi, following the principles of your caste, becoming devoid of mental delusion, ^{enquire into your} ~~(contemplating on the~~ Self with your ^{brain} ~~(brain)~~ stay on here! I am going. Vishnu disappeared. But Gaadhi still suffering from the disease of illusion, began to do penance for Vishnu there itself. Vishnu appeared before him. Gaadhi worshipping him with his permission spoke to him thus: "Great God, by thinking of my state as pariah and the illusion of Samsara full with birth, growth and death and other dangers, my mind is still deluded.

Do not go saying some thing, be here, entrust to me the task by which that delusion is destroyed."

Vishnu said "Like the unending delusion of the demon Sambara, the world is full of limitless delusion, which appears due to the forgetfulness of the reality of the Self. Due to ignorance you saw the illusion of the story of the pariah etc, though it is impossible. Though quite impossible people are deluded by the illusion of dream. The people of the Keera country like you were deluded. Though it is false, appearing at the same time it looked like true. I will tell you the true and fine story of yours. Hear it. Your delusion will be off for good. It was a fact that Katanja chandala lived in the place, village and in the situation. It was a fact that he became king. It was also a fact that he perished in fire. While you were offering water to the Sun, by my desire, the state of Katanja entered your mind, you were deluded that you were himself. The mind forgets sometimes what it saw and experienced. In the same way, it may get sometimes what it did not see or experience. Just as it is deluded in dreams, mental creations, and illusions, it can see in the waking state also the illusion. In the eye of the Yogi who is the knower of the past, present and the future, all that is of the future was that of the past. Thus, though the story of Katanja was true in the past, the mind of the present sees it now. "These bodies etc are mine; these families are mine" the ignorant immerses himself in such ideas while the Jnani never. With the idea that every thing is himself, the Jnani never immerses in things, his mind always rests in the indivisible indestructible immaculate Atman. The absense of this realisation and the presence of egoism is the cause of all bondage. So, though the Jnani appears to be in illusions and

joys of mundane pleasures, he will never immerse himself in them just as the tumbi nut will never submerge in water. You are still full with vasanas and so ignorant; so the disease of delusion is still in you. You are still non-realised. Just as one who is not either in his house or another man's house can not escape from being drenched in rain, you are devoid of full realisation; therefore you are unable to prevent your mind being deluded. If you are taller than the tree, the tree will be in your control. On account of your immersion in the ignorance of your mind, you are being deluded by being captured by it. The mind is the centre of the wheel of illusion spread to all quarters. Whoever rebels against the mind, dissolves it in the Atman and becomes devoid of the mind, he will never be hurt by the wheel of delusion. Gaadhi, get up begin penance to control the mind and dissolve it in the Atman. After ten years, you will attain endless knowledge without fail." At once Vishnu disappeared like the cloud dissolved in the wind, like light extinguished, and the wave of the river Yamuna. Just as at the end of Sarat, the tree becomes weak, thus at the end of indiscrimination, Gaadhi with discrimination became dispassionate. He became rid of illusion and mildly blamed fate for the creation of the idea of pariahhood. Just as the cloud goes up the mountain for taking rest, Gaadhi went to the Rishyamuka mountain to attain control of mind and through it to attain the Goddess of knowledge. Giving up all samkalpas, Gaadhi did penance for ten years and by it he attained full self-knowledge. Then Gaadhi became fearless and sorrowless. He became ever a jivanmukta, continuously living in the Atman, like the full Moon, he began to roam in the sky of the Atman. (1-47)

50. The attainment of Rama's desire

"Rama, thus the illusion of samsara is very very vast, fierce, unthinkable, full of great illusion, and has its prop in the Paramatman. Where is the illusion of a moment and where is the pariah becoming the king— a greater illusion; Where is the illusion and where is the experience as real? Where is falsehood and where is the real truth? So I have been telling you that the delusion is fierce and it makes the unrealised soul enter into utter and unimaginable sorrow and worry.

Sri Rama :- "Revered Sir, the wheel of illusion is very speedy; it cuts all the limbs and asserts its supremacy. How is it possible to control it, curb it and do away with it?"

Sri Vasishtha :- "Rama, the centre of this wheel of illusion is the mind, from which it expands to all sides and becomes delusive. If the mind is controlled by self-effort and great courage, the run of the wheel also stops. The boy's playing wheel turns round by the thread; if the thread is caught hold of, it stops; thus controlling the centre of the wheel of illusion, the mind, the wheel itself stops and becomes ineffective. Rama, you are an expert in the war of wheels. Why are you not able to control this wheel of illusion? Catch the centre; it stops automatically. Therefore, Rama, control the centre of illusion, the mind and turn it towards the Atman and get rid of the woes and worries of Samsara. Lack of control of the mind is the cause of all previous sorrows; by the gain of control over the mind, there will be no sorrow whatsoever. Seizing the mind is the only medicine and the best of all medicines to cure the disease of samsara; there is no other go. Give up the idea of pilgrimage, charity and penance etc and to attain the

eternal salvation control your mind. Just as the sky of the pot is in the pot, samsara is in the mind. Just as the sky in the pot ceases with destruction of the mind samsara also gets destroyed. With the destruction of the pot, the mosquitoes, flies etc in them get out of the narrow pot-sky and feel happy in the wide world-sky, thus, you destroy the sky of the mind and enter the all-great sky of the Brahman and be happy. The mind attains the state of non-mind if it enjoys the present with the external outlook and not connecting with it the past and the future. If you go on giving up the idea of enjoying the future things constantly, you may think that you are nearing the state of non-mindedness, very sacred and substantial. As long as the clouds are in the sky, so long drops of rain will be falling; thus, as long as there are desires so long the vicissitudes of the mind exist. If the Atman is devoid of mind and stays in its original Pure Conscious state, the vasanas, desires, actions which are responsible for Samsara perish with the source, great ignorance. This is the greatest spell of the greatest men of realisation. The Atman minus mind is called Pratyakchetana, in which there can not be any kalpanas, false creations, and the consequent filth. The highest reality of the Atman is this state of non-mindedness, the state of minus mind, bad and cruel. Wherever there is mind, there exist various desires, woes and worries, like crows etc exist in the burial ground. In the mind of the realised souls the seed of the creeper of samsara the source of all desires, expectations and greed will not exist. With the association of the wise, the right understanding of the sastras of realisation, by the practice of the control of the mind regularly, One will be thoroughly convinced of the unreality of the things of the world. With great effort and firm determination through the close association of the wise and

correct understanding of the great [sastras etc, the mind must be pulled out of the state of indiscrimina- tion and establish by force firmly in the Atman. To find out a gem fallen in deep waters, another gem of exceptional brilliance is needed. In the same way, the Atman alone is capable of making one realise the Paramatman. Talking, giving, accepting, closing and opening of the eye, never thinking of the mind, be only the Pure Consciousness, be mindful of that and that only and nothing else. By constantly thinking of the Atman, perfect purity accrues. Then, you may be born, may be alive or dead or may entangle in other bad circumstances, or immersed in acts, be ever firmly establish yourself in Pure Consciousness. Never entertain the ideas 'This is mine, that is mine; I am this body.' Giving up all vasanas, be ever in the Atman, directly. In the present stage of boyhood, in the coming stage of youth and the future stage of kingship, as long as you possess this body, always rest in Pure Consciousness, with concentration and never deviate from it. In boyhood, youth and age, in joys and sorrows, in the waking, dreaming and sleeping stages always rest in Chaitanya, your true form. Drive away all filth of outward objects, dissolving the mind in the Atman, completely cutting into pieces the ropes of desires, establish yourself in the only true form of yours, the form of Pure Consciousness. The ideas of good and bad, the great disease of desire and likes and dislikes are extinguished to you; establish yourself only in Pure Consciousness, the Atman. Establish yourself in the Atman observing every thing as witness untouched by actions as subject and predicate and the vicissitudes of life thinking of nothing but the Chit, that is nirvikala, unchangeable, niralamba, propless and the only reality. The very firm

and changeless state of sound sleep, enjoy in the waking state; think firm that the whole world is yourself the form of Pure Consciousness and keep your body in Chit sattamatra, the only one Reality. Get rid of all states, be the Parabrahma in the form of a delivered soul from bondage, being the light of all drisyas, brightening the stages of intellect, be firm in your true Pure Conscious State. Give up the ideas of mine and his, establish yourself firm in the Atman, the indivisible, immaculate and infinite. Rama, obtain heroic and righteous qualities, though bound by ropes of desires, which arise due to sankalpas and attain the state above righteousness and unrighteousness. One who experiences the reality of the Atman, in the form of Pure Knowledge and Witness feels even kalakoota poison as nectar. The moment the forgetfulness of reality, which is Pure and which is limbless, occurs, that is ignorance enters, then itself ^{that} follows, the great illusion of the fear of samsara occurs. The moment one establishes himself in the Atman, pure and limbless, that moment the great illusion, the cause of samsara vanishes. The moment you will be in your true form and get over the ocean of desire or temptation, that moment the rays of the Sun of knowledge spread around you incessantly. Meditating upon your original true form, establish yourself firmly in it, the highest bliss of non-dualism, then the worldly sweet things appear to you as things of poison. We associate ourselves only with those who are the Jivanmuktas attaining and retaining their real form; the rest are donkeys with long shoulders, called falsely as human beings, men. The knowers of the Self, the highest among men go to other perfect knowers of the Self; they are like mild, not wild, elephants going from one mountain to another mountain. The seen

and the unseen, the highest and the greatest effulgence of the Sun etc will be quite insignificant before the effulgence of the spiritual-eyed knower of the Self whose lustre transcends all the other lustres put together. Before the world of the knower of the Self, the great worlds of the Sun etc become pale like the lamp in the mid-day. Of all men and gods of the highest effulgence, of all men of influence, of all the strongest and the greatest and of all the most glorious men of the worlds, the knower of the Self is the greatest in all respects. Just as by the effulgence of Paramatma, the Sun, the Fire, the Moon, the gems and the stars shine resplendent, by the knowers of the Self, all the entire worlds shine. Men minus Self-realization are million times worse than the worst creatures on earth, the worst donkeys and the worst cattle, birds and insects. The devil of attachment teases and tortures till the men become Self-realized. The wise say that the man of Self-realization is Pure Consciousness; the man of non-realization is Pure Unconsciousness. The former is always alive; the latter is always equal to the dead. Just as a big cloud spreads in the sky, darkness spreads at the expense of light; Self-realization becomes extinct the moment the mind expands with its desires and temptations. The Knower of the Self, without an eye for sensual enjoyment and desire for non-available pleasures must make his mind extinct just as time makes the green leaf wither away. By the idea of Atman in that which is Anatman, by the temptations of the body and by attachment to wife, son, kith and kin, mind becomes expanded; so also with the idea that the body is the Atman. By the sorrows of old age, death and the desire in vain for things impossible to get and by becoming the source of the serpents of defects and

evil motives, the mind expands. By the diseases of the mind and the body, by the belief that worldly life is sweet and permanent and by always trying to get likes and get rid of dislikes, the mind expands. By association, by miserliness, by the gain of gems and gem-like beautiful young ladies and by the objects which appear sweet in the beginning by the absence of right thinking, the mind spreads far and wide. By drinking the milk of evil temptations, by the strong winds of sensual-pleasure-mongering, by the belief that the pleasures of worldly things as eternal, and by attending to innumerable such evil ideas, the mind becomes all-spread. By the enjoyment of the pleasures of the senses, which arise and disappear, which spread dangers, and which are fierce, the mind expands.

Rama, cut off into pieces with the chisled saw of discrimination the poisonous mind-tree, which is deeply rooted in the pit of the body, wretched and putrified, surrounded by creepers of woes, long and strong, bent by the fruits of old age, death and diseases, full with blossomed flowers of enjoyments of senses, very high like a mountain possessing long branches of wild temptations and leaves of disappointments.

Rama, tear into pieces the mind-pride-blind elephant with the keen-edged nails of your intellect-lion as it is over-proud in looks, always sitting on the verge of ruin, incapable of giving the happiness of peace, fierce always bent upon destroying the lake of lotuses of peace, dispassion and detachment etc., too angry, possessing the fore-front called happiness and unhappiness, living in the evil body-forest, with long and strong teeth called the temptations of mean

pleasures, and the destroyer of courage and conviction. You are the lion among the princes.

Rama, drive away the mind-crow from the nest of the body to a very very far off place as it is the lover of living in wicked places, becoming strong eating the flesh of the body, with a beak becoming coarse by wicked deeds, the selfish-one-eyed, wicked by blackness, living in darkness of ignorance, famous for its bad smell and wicked deeds of wicked vasanas, the doer of only evil deeds, possessing a harsh doleful cry, being called the messenger of Yama and a great burden to the tree of Atma.

There is no salvation to the Atman till the mind-devil, served by the demon of avarice, resting under the tree of ignorance, wandering for long in infinite number of body-forests, seen clearly in the ignorant in the form of fickleness of mind, is driven away by the most powerful spells of discrimination, dispassion, disinterestedness etc. from the body, to a very far off place, from which it can never return.

Rama, destroy the most vicious mind-serpent, which has the good and bad twin-jaws, the destroyer of men, the possessor of the poison of worry, bearer of the body-white skin, never tired, ever eater of the main wind, giver of many dangers and death, living in the worst *salmali* tree of the heart-lotus, with the most powerful Self-realization - Garuda spell, which destroys it to the root; get rid of all fear and become the most fearless.

Rama, you will have all-victory from all sides, by all means, the moment you drive away the mind-Gridhra, bird of prey from the tree of your body as it always eats the flesh of dead bodies, hence inauspicious, as it roams restless, exhausted, hurt by the

beaks of insult-crows, loss of money, sorrow and fear birds, lover of the burial ground, eater of the flesh of sensual pleasures, flier to heights on all quarters with raised neck, cowardly and avaricious.

Rama, bind the hands and feet and sides of the mind-monkey, that roams in the quarters, always anxious for eating, fickle worried-bodied, that jumps from one birth to another birth, like from one branch to another branch, that mocks at human beings and their wordly life, that shines bright on the body-tree, possessing the eye-nose-flower-bunches, shoulder-branches, finger-leaves, and mercilessly murder it to attain salvation.

Rama, drive away the mind-cloud that appears at unusual times with the wind to drop off the ripe fruit of self-realization, always interested in outward appearance, like a flash of lightning, has the power of *chidabhasa*, a bit, that rains evils and dangers, that shakes incessantly by the vasana-winds the inner nature, with the spell of no-desire-no-temptation, very powerful, attain the fruit of Jivanmukti thereby and remain in your true original form Pure Consciousness, in full.

Rama, cut off the mind-rope, that is made stronger and stronger day by day from the beginning of creation with the good and bad actions, that can not be broken by spells, which can not be burnt by fire, that causes trouble to the Atman, very long by many births in many castes and species of beings, having to its credit innumerable births with no doubt whatsoever, by force by the sword of no-desire, or no temptation and be happy in the world with all bliss.

Rama, to shine resplendent with absolute Bliss and splendid state of Pure Consciousness, by the great

fire of dispassion (Vairagya) burn to ashes with all the force at your command the sankalpa-python, fierce and ferocious, that causes the death of beings by its hisses of anger, absolutely devoid of the sense of the Self, troubling the beings with its sense-pleasure-mongering-poison, opening the avarice-mouth to catch hold of the objects-meat, that moves its trunk-like body, that moves very slowly, that sleeps in the body-cave.

Rama, like an arrow with an arrow, conquer the impure mind by pure mind, throw off fickleness in full, like a tree without a monkey, shine with all glory.

Thus keeping the pure mind in the Self without doubt or hesitation, attaining perfect inner-peace, looking at the world and its pleasures as straw, live playfully reaching the other shore of samsara, drinking the nectar of Self-realisation full to the brim. (1-85)

51. The Story of Uddalaka

Rama, never trust the vicissitudes of the mind, which is too long as well as too subtle, too keen and too white like the edges of swords. The creeper of your body has a bunch of flowers called buddhi, intellect. Make it grow with the waters of discrimination. It grows well. Before the body-creeper is made to wither by the time-Sun and fall down on earth faded away, make it grow by virtue-water and protect it carefully. With absolute faith in my words, you can be happy, like the peacock with the sound of the cloud. Like Uddalaka, contemplate on the Self, understanding the nature of the five elements, conquering them and with courage of conviction, by Self-enquiry realise the Self."

Sri Rama : "Sir, kindly tell me how Uddalaka dissolved the five elements in the Atman and realised."

Sri Vasishtha :- "Rama, hear me; I will tell you how Uddalaka attained salvation. The world, Rama, understand as an old dilapidated house. In the West and the North angular side quite wide, there is the Gandhamadana Mountain. On it there was a forest, full with flowers spread on all sides emitting the fine smell of good camphor. The forest was full with birds on one side, varied creepers on another side, with wild animals roaming on the shore, bright with the filaments of flowers, splendid with splendid gems, with lotuses moving this side and that side, wearing the frost-hair, and having pure wide lake-mirrors, it shone bright. On the top-peak of the mountain, with *sarala* trees around, with fallen flowers upto the knees, with trees full of cool shades, determined to achieve the unachievable with his self-effort, a broad-minded, not yet young, severe penance-doer sage Uddalaka lived. He was first of average brain, uncontentative, unrealised and untrained for the gain of knowledge. But, gradually by austerities, penance and following scriptural injunctions, just as the earth attains the Spring, he attained discrimination. Sitting alone, hating the samsara, pure-hearted, he thought thus : 'What is the repose which will never cause any woe and by attaining which man has nothing to do with birth? What is the most important unattainable attainment? Like the cloud on the top of the Meru Mountain, when shall I have absolute rest in the highest Self forever having no more mental activities? Just as the fickle, high sounding and topsy turvy waves in the ocean

subside completely, when shall my desires and temptations for the pleasures of the flesh cease completely? Resting happily in the Atman, when shall I laugh at those who plan 'I did this, I will do that' etc within my Self? Just as the water-drops on the lotus-leaf do not sink in it, When shall the *sankalpas* and *vikalpas* that may arise in me cease unaffected by me? When shall I cross over the river of avarice, with floods increased by ignorance with the safe ship of great intellect? When shall I laugh at the world seeing its foolish men with foolish deeds, considering them as the child's play? When shall my wavering and perturbed mind hanging to the fore and back lie in repose absolute, like the mind of the mad completely cured of the disease? When shall I rest content like the *Viratpurusha*, having the whole *Brahmanda* as his body, with the highest realisation smiling at the fools of worldmindedness. Looking every thing as equal in the heart of my hearts, attaining oneness with the Brahman and absolute peace, disinterested in the righteousness as well as the unrighteousness etc when shall I be in poise like the ocean of milk when the Mandara Mountain is out of it? When shall I be in peace looking at the glory of *drisya* like one in sound sleep and as nothing but *sat* as that glory is full with varied desires and temptations? When shall I become the *Chinmatra* observing the inner as well as the outer world as nothing but *Chinmatra*, with mind devoid of all creations and become firm in and never deviating from that idea? When shall I attain all-luminosity with mind in peace, attaining the only *Chit*, like the born-blind man gets full sight and sees every thing perfectly? When shall I with constant practice attain the highest spiritual luminosity and keep at a distance the vicissitudes of time? When shall I be

greatly glad in mind, devoid of likes and dislikes, and in the state of absolute luminosity of knowledge? When shall I get rid of the nights of the second fortnight of the month, full of defects, utter darkness of ignorance, having the owls of evil temptations which with the frost of inactivity destroy the heart-lotus? When shall I remain in *nirvikalpasamadhi* like a stone in the cave of a mountain with absolutely no activity of the mind? When shall this madly intoxicated ego-elephant be butchered by the lion of the absolute knowledge that every thing is *sat Paramartha-sammatrajnana*? When shall the forest-birds build their nests on my head when I would be resting in absolute silence in perfect repose in *nirvikalpasamadhi*? When shall the birds take rest in the nests of the clusters of my hair hanging on my chest, firm like a mountain or a big log of wood in my *nirvikalpasamadhi*? When shall I get out of the lake of *samsara* forest, full of avarice-thorns, roaring desire-lust-animals and with shrubs of different births and creepers of entanglements of births and deaths?"

Thus thinking, Uddalaka began again and again meditation, which he could not continue as his mind-monkey, quite fickle dragged him towards sensual enjoyments. Though he was at times in *samadhi* with his *sattwa* quality, at once his quality of *rajas* used to get predominance and his mind-monkey used to get upset by fear, worry and woe, going towards sensual enjoyments. Leaving the happiness of *samadhi*, his mind-monkey used to run after the objects of the world just as the dead man goes to the next world. Though his mind now and then saw the Sun-like luminosity of the Brahman, it used to prefer the worldly joys. When his mind sometimes realised the Self to some extent his mind-bird used to fly away

round the earth? Oh foolish mind, Why don't you go in search of samadhi in which all activities cease, in which you will attain the happiness of Jivanmukti and the joy of the *videhakaivalya*, which is beyond word and mind? Oh foolish mind, do not get yourself destroyed like the deer, with mind following sound and immersing in it. Do not get imprisoned like the elephant immersing in the happiness of touch of the lady-elephant. Like the fish, do not destroy yourself, falling a prey to the taste of the tongue and aspiring for the fisherman's angling worm. Oh mind, do not get destroyed falling a prey to the temptations of form like a cricket. Do not get yourself imprisoned in the lotus-bud falling a prey to the temptation of smell, becoming one with the smelling organ, the nose. Oh ignorant mind the deer, the black bee, the cricket, the elephant and the fish destroyed themselves by only one sense-desire. Man has five senses and five kinds of sense-desires? How can he be happy? Oh mind the wretched insect the spider builds a nest around itself and gets destroyed in it; thus your increasing vasanas alone will destroy you ultimately. You will be quite victorious, if you are cured of the disease of samsara and if you are as pure as the cloud in the sarat. Attain knowledge of the Self with complete annihilation of ignorance. Oh mind, you know fully well the world-myth but yet, instead of being far far away from it, why are you indulging yourself in it only to get destroyed? This exhortation to you will be a waste if you do not heed it; the man of contemplation must destroy his mind completely. In the rainy season, as long as the clouds are there, there will be rain of frost as long as there is ignorance, so long there will be the workings of the mind; as the clouds dwindle, the rain of frost ceases.

As the mind becomes pure by self-enquiry and contemplation on the Self with the reduction of vasanas it ceases to exist like the sarat-cloud. To the evil-minded, to the good-minded, this exhortation is in vain because the evil-minded will not change for the better; the good-minded will better himself in due course. I therefore leave you, Oh mind, for good, one should never exhort the unfit, who deserve banishment. I am the Nirvikalpa, changeless, Chidrupa-deepa, the light of Pure Consciousness devoid of egoism and vasanas. You are the seed-like ego. I have nothing to do with you. You adopted the vicious idea 'this body I am; this Atma I am' - this is a myth, poisonous, to destroy the ignorant, you brought it out. Just as the big elephant can never be in a small bilva fruit, the endless Atman can never be in the mind, small and weak. Oh mind, you made vasana, an antiquated hole, the place for desire, anger etc and quite sorrowful, your prop. I do not follow the vasana, which you still follow; so I shall leave you too. The illusion that you have created that 'I am the body' by your ignorance is the form of great delusion like the delusion of a boy having no discretion. The discriminate I, have nothing to do with it. I have very well thoroughly examined the body from head to foot and find that there is nothing which is to be called mine. I am the only Pure Consciousness, that fills every quarter that shines in the three worlds in only one form, devoid of division into time, place and object, quite unalloyed everywhere. A form divided, the creation of name, oneness and manyness, greatness and littleness, I, the form of knowledge, do not possess. As I am Pure Consciousness, by being only witness, I see you as the cause of all sorrow; hence, with the knowledge born out of discrimination,

like an injured bird. Some times his mind getting rid of both pleasures of flesh as well as pleasures of samadhi, dissolved in the state between Atma and Anatma, used to be in the sound sleep-stage accustomed to for long. Thus, Uddalaka meditating daily in the fierce mountain-cave, getting disturbed, with body wavering by the waves of avarice, like the tree on the shore moved by a gust of wind was in a difficult state. He wandered on the mountain alone like the Sun on the Meru Mountain. He saw a cave which no being can detect or enter; he went in there; it was devoid of too much of wind, birds; it was not seen even by the gods or gandharvas; it was lustrous like the creator Brahma, covered by heaps of flowers, tender with sprouts of grass, appearing as bedecked with gems and rubies as it was with moon-stones, having at the gate cool shade, evident with glory by the lights of gems, like the harem of the forest goddesses safe and serene, with a glow neither too hot nor too cold, possessing the colour of the ^{day's} boy-Sun's rays, with mild and noiseless blow of winds, as if the trees shine with the clusters of creepers, the nearby places were full with trees, appearing like the daughters of the king with garlands of flowers in hands ready for the selection of their husbands, tender like the central part of the lotus, hence deserving to be the place for Brahma, flourishing with beauty all-round with blooming flowers and like the place of tranquillity fit for living forever. (1-54)

52. Uddalaka's pondering over the world-myth

Just as the black bee after going round and round at last enters the centre of the lotus, the righteous Uddalaka, entered the cave of the Gandhamadana Mountain. Desirous of Nirvikalpasamadhi,

his entering the cave was like Brahma's entering the Satyaloka and the town Aparajitapura, renouncing the business of creation. He made a seat for himself with the tender leaves and bunches of flowers just as Indra creates the clouds. Just as the Meru Mountain - peak is decorated with the gem-full shore, the costly star-gem-spread sky, on the seat of leaves and flowers, he spread the deer-skin. He was there firm in mind giving up all sense-pleasures and thus narrowing down the vicissitudes of mind, with very pure heart like a cloud after completely raining all its water. Turning to the North like Wise Kapila and others, sitting in the ^{Buddha's} lotus posture, suppressing the testicles with the feet held the famous *Brahmanjali*. He thought thus to enter nirvikalpasamadhi to divert the mind-beast from falling on the five sensual pleasures. "Oh mind, What do you gain by immersing in samsara? The wise will never indulge in the actions that lead to sorrow at the end. Leaving aside the nectar of peace, one who runs after the pleasures of the flesh is like one who leaving the forest of kalpavrikshas runs to the forest of poisonous trees. Oh mind, whether you go to the nether world or to the world of Brahma, sans the nectar of Peace, you can not have repose in Nirvana, the immortal infinite bliss. If your desires and temptations remain unfulfilled or if you do not leave them aside in toto, you will be the cause of sorrow to all; so give up the pleasures-mongering and attain the sorrowless, ever joyful, most beautiful and the most beneficial salvation. All the objects that are full of likes and dislikes cause only sorry to you and never joy. Oh foolish mind, why do you always roam about like the frog for the sound of the cloud, desiring useless sounds of words? Oh mind-frog, what did you get all the while roaming

I murder you. 'This is flesh; this is blood; these are bones; these are life-winds; then what is it in this body that I may call as mine? In this body, the power of movement is that of the life-winds; the power of knowledge is that of Pure Consciousness; the stages of old age, death etc. are of the body; there is nothing to be called mine in the body. Flesh, blood, bones, knowledge, the moving natured-senses, all are different from 'I' or my 'Self'. Nothing is there here to be called mine. 'This is the nose; this is the tongue; this is the skin, this is the ear; this is the eye; this is the touch' - there is nothing to be called mine in it. Truly the mind is not mine; so you or any one else; The Atman shining by *Chit* is evidently in the form of 'I'. By attribution I am the all; by non-attribution, I am nothing; this is the truth, not 'I am the body'. Just as the shepherded boy is troubled by the tiger, in the thick of the forest, I am being troubled by the sheer ignorance-rogue all the while. Luckily, I could catch the thief of ignorance. I will never go after him who steals away the *Atma-dhana*, the money of Self. I am the sorrowless; I will never verily be the sorrowful. Just as the cloud on the top of the mountain has nothing to do with the mountain, I have nothing to do with sorrow. Like an actor wearing egoism, I am teaching you; wearing the body only I know, I stay, I come, I go, having nothing to do with them. By the realisation of the Self, egoism has no place in me. In fact I am all the sense-organs; otherwise, they would have been the forms of inanimate objects. Let them remain or go; I have nothing to do with them. Who is this 'I'? By whom is he created? To the wide, vast and high world-boy this is like a betala. So far in it, hole-like, I have been like a deer on the grassless mountain. The eye

is only interested in seeing the form, its object, then where is the 'I' in the body who is deluded by sorrow? Thus, the skin is interested in its object touch; then who is the 'I' in the body? If the tongue is interested in taste, its object wherefrom has the idea 'enjoy the sweet things' come? Teased by the desire to hear, the poor ear has the power of hearing the sound, where is the need for the sorrowful ego? The nose, interested in the smell, its object, then who is that thief who says with an ego 'I am enjoying the smell?' Thus the creation of egoism in the five senses is quite false. The idea that 'I am the body and the senses' is only a myth; hence, the 'I' is the body and senses is to be shunned. The body, though devoid of *vasana* is engaged in action (*karma*) as it is its nature. So *vasana* is not the cause for the activity of the body. In the action without *vasana* there will be no experience like 'I am sorrowful'. There will be no future experience of sorrow. This is the merit of *vasanatyaaga*, giving up *vasanas*. So foolish senses, do actions giving up all *vasanas*; then you will have no sorrow. Just as the boy himself makes toys of mud and feels sorry when they are destroyed, you create *vasanas* which result in sorrow in acquiring the objects and in their ruin. Oh sinless pure mind, just as the waves are not different from water, all the views of *vasanas* are not different from the Atman to the knower of Self. Oh sense-boys, like the spider destroying itself weaving a web around itself, you will be destroyed by avarice, your own creation. Beware of it; do not die in vain by it. Oh senses, like the pilgrim reaching the top of the mountain, by a reeling sensation of his mind falls down and totters, you are fallen on the ground of *samsara* stony, thorny, bushy place and are tottering. The thread

going through the holes of gems or pearls binds them together; thus, you are bound by vasanas, which are created by illusion but not real; they may be cut into pieces by the sword of asamkalpa, non-desire or non-thought. Just as the wind is responsible for the extinction of the lamp, flame, or such thing, your vasanas are responsible for your ignorance and destruction. Oh mind, responsible for all the senses, become one with them, realise yourself as the form of *asat*, and be the witness-like Pure Consciousness. Oh mind by the sacred spell of non-dualism, acceptable to all the Sastras, cure the poisonous disease of samsara, full of many sorrows, egoism and vasanas. Getting out of the ocean of samsara, become one with the real form of eternal bliss, and be far far away from the fear of birth, death and old age. (1-70)

53. Uddalaka's Self-enquiry

The vasanas etc. can not even merely touch the *Chit*, which is the highest mountain as well as the lowest atom devoid of all objects. The mind is experiencing by the senses, the reflections of *Chit* and the forms of inanimate objects, the vasanas subtle in the intellect and ego, expanded like the betala for creating fear. By the clear understanding of the things in the waking state, by the experienced objects, in dreams the mind enjoys the objects full of vasanas. I am, the form of *Chit*, unattached and remain disinterested. The physical body that created the state of samsara by its misdeeds, may realise it or not realise it; I am the *Chidrupa* always disinterested. The *Chit* has no birth and death because the all-spreading formless Pure Consciousness will not destroy any thing and will not be destroyed by any thing. Thus the Jiva is not destroyed by any body and nothing it

destroys. The *Chit* has nothing to do with life, as the Chaitanya, the form of all is the life of all. While the real form of *Chit* is spread in all time, place, things what is it that is wanted by it and what time? 'This is dead; this is alive' - the creations such as these are of the mind only and never of the Atman the pure and immaculate. That which has the ideas 'I am the body; I am the limbs' is being destroyed. The Atman has no such egoism; so it has no birth or death. The egoism of the body is nothing but false form of illusion. Both egoism and mind are false as mirages; hence, the egoism in them are also false. All the objects are inanimate and hence undeserving of attachment as such who will have egoism in the body? The body is full of flesh and blood; the mind is destroyed by Self-enquiry; the rest are inanimate, where is the scope for egoism in them? The senses are always immersed in their objects, all things are interested in showing their objectness. Where is the egoism for them? The three qualities immerse themselves in their activities; Prakriti is engaged in its activities; the *sat* is always at peace; then where is the scope for ego in any one of them? The Chidatma in the body is all-spreading, ever-existing and the form of the highest - the *Paramananda Chidatma*, the Ever Blissful Pure Consciousness. Therefore, the body also can not have egoism. Who is the person who has 'ahambhava'? What is he? What is his shape? How is he established? What is his colour? With what is he full of? Who am I with such ego? What is it that I accept? What is it which I give up? Thus, after carefully examining by positive and negative qualities, there is none in the world who is attached to egoism. Moreover, I am egoless *Chinmatraswarupa*, the real form of Pure Consciousness;

I am related to nothing and nothing is related to me. Thus ego is completely a myth. What is related to what in the world now? With this ends the delusion of dualism. So, the whole world is the Brahman. When I am immersed in my kingdom of Advaita, being the form of Reality, what is the sense in my sorrow? I have no blot of egoism when I shine resplendent in Pure Consciousness, the One, the Pure, the All-embracing, the most sacred state of existence. In reality, there is no world of infinite things; the only Atma is there all-spreading. If any thing appears as *asat*, it has nothing to do with the *sat*, *Atma*. The mind with the self-created senses expands itself as in a dream in the mind itself; the *chit*-body is disinterested; it has nothing to do with senses and outward things. Therefore, what is related with what? Just as the stone, iron bar etc. though placed at the same place, there is no relationship between them; thus, though the senses, the mind and the Chaitanya are grouped together, there is no inter-relationship for them. The great delusion, ego, is born of great ignorance; at once the world is deceived by thinking 'this is mine; that is his'. In the absence of the realisation of the Atman, this egoism is born. With the realisation of the Self, it disappears like the ice with fire. There is nothing which is different from the Atman. 'All is the Brahman' is my experience; hence, I always think of it, it only. The illusion of ego, that is born in vain, like the colour of the sky, should never be allowed to enter our memory and to forget it completely is the best course. Giving up entirely this illusion of ego, with its mother-root ignorance, I am at peace within like the pure sky in *sarat*. Increasing day by day, the ego in body etc. results in varied dangers and sorrows and sins. As soon as the

ego-cloud appears in the sky of the heart, watered by the bad *vasanas*, the body-tree with creepers of defects or sins spreads on all sides soon. Death is by the side of life; life again is after death; both are sorrowful; riches and joys are short-lived and end in sorrows; Horrible is suffering. 'I got it; I will get it' this idea of painful sorrow of the ignorant will never cease like the fire of the brimstone in mid-summer. 'This is; this is not' this sorrow of the ignorant runs up by the side of *ahamkara*, ego like the rainy cloud towards the hill. If the ego in the body ceases, the tree of *samsara* gets dried up and ruined; just as seeds will not put forth plants, the plants attachment and hatred will not grow in *samsara* then; the avarice black-serpent, living in the body-tree sighting the Garuda of Self-realisation runs away for good. If one realises that the world is born out of ignorance due to which it appears to be true, but which is really false, there will be no scope for the differentiation 'I' 'you' 'he'. From ignorance which is unfit for reason, the world is born reasonless. How can that which is born without reason be true? or said to be true? Like the pot in the clay, the body in the *Chit* was from the beginningless time; it is now so; it will be so hereafter. The wave before its creation as wave and later was water only. In the middle, it appeared to be a wave, but it is water; thus the bodies etc are all at all times the Brahman. Being lively only for a short time and then liable to disappear the bodies and the waves are most untrustworthy; those who trust them are fools. Before it comes into existence and after its existence nothing was there anywhere; but in between appears. Why trust such destructible things? The mind also before its existence is the form of *Chit* and later also is the form of peace, appearing as

dissolved in the sky, and shines as indefinable by being *sat* as well as *asat*. Hence, in the middle also it is not different from the Brahman. In the dream state, in the confused views, in the intoxicated stages, in the boat travelling periods, in the time of troubles of the bile, in the troubles of the senses in the delusion of two moons appearing, in the joy of the gain of love, in the acts of the lovers, the delusion of *sat* and *asat* remaining for a short while and disappears later. The same is the case with the illusion of samsara, with the only difference that the illusion of samsara is of long duration, while that of the dreams etc. is of short duration. Oh mind, by the illusion of truth in the worldly things, by meeting and parting, the duration of short and long time is created by you. They trouble you, just as the lovers' imagined separation-nights trouble them. There is no mistake in you by the usual ego in you, though false like the mirage, you are appearing to me as *sat*. Hence what you do is attributed to me. By firm conviction that the wide wide *drisya* world is *asat*, the mind becomes non-mind, which is the stage of the Brahman. If the firm conviction that the whole world is false is hardened, the *vasanas* of enjoyment cease like the flower-bunches in the autumn season. The pure mind, dispassionate, devoid of *samkalpa* and *vikalpa*, the seer of the Self and that exists in the form of *Chit* rests in Peace by itself. The mind turning its forms of limbs from their outside view, by the knowledge of the Self throwing in the fire of the Brahman, burns its own form and becomes all-pure, forever. This mind observing the body as different from itself, leaving aside the worldly *vasanas*, accepting its own destruction, like the hero in battle, attains the world of the Brahman. Mind is the cause of the sorrow of the body; the body is the

cause of the sorrow of the mind. Just as the pot and the water, the one is the cause for another, by the destruction of one, both are destroyed; thus, both the body and the mind, by the destruction of the *vasanas* of the one, are destroyed. Thus, both are lovers as they love each other; both of them are enemies as they are the cause of mutual sorrow. With the destruction of both mind and body with their root cause *avidya*, ignorance, the *jiva* attains the highest happiness just as with the destruction of the tiger, the deer lives happily. To say that with the ruin of the one of the two, sorrow ceases is to say that the lady going in the sky can devour the whole earth. Just as if one goes to the waging war-front he will have the danger of being hit by swords or arrows, of both sides, where the two the mind and the body, enemies by nature cause a series of dangers of losses to each other. If both the mind and the body join in amity, there is enjoyment of sense-pleasures; those who are desirous of them deserve to be thrown into the *badaba*-fire which leaves out waters boiled by fire. Just as the boy creates a *betala*, the mind creates the body by its thought strengthening it with all sorts of food till the end transfers its sorrows also to it. Thus, with the sorrows transferred by the mind, the body enjoys vices creating in the mind attachment, anger, sorrow and illusion, sins and misfortunes, though it pains the mind. The body is born of the mind, so it is son-like. But it kills it just as the son kills the bad and notorious father. By nature one is neither a friend nor an enemy to any body, but the causer of joy is called friend; the causer of sorrow is called enemy. The body undergoing sorrow tries to murder the mind; the mind also makes the body in a moment the place of the experience of sorrow. Thus, possessing the

mutually inimical, sorrow-giving and of clashing natures the mind and the body how can the man be happy? If the mind is destroyed, the body can not cause sorrow to itself; so it runs after the instruments of knowledge and knowledge very eagerly tries to destroy the mind. Till the mind attains the knowledge of the Self, whether it destroys the body or not, the body becomes the source of dangers and causes misfortunes only. The mind and body are both inanimate; like the cloud and the lake, they prosper by each other. Though both the mind and the body appear as mutually inimical and as different, they become one just as fire and water become one in boiling rice, suitable to eat, they both jointly work for the enjoyment of worldly pleasures as well as the enjoyment of salvation. With the destruction of the mind, the body destroys itself to the root; if the mind prospers, the body also prospers like the tree with hundreds of branches. If the mind is destroyed, the body also devoid of vasanas is destroyed; but if the body is destroyed the mind is not; therefore, by discrimination etc the mind should be destroyed. Hence, I shall destroy the mind-forest, with the trees of samkalpa, the creepers of avarice; I shall attain the wide place Parameswara and be ever joyful. The destroying mind ceases its nature; with vasanas gone, it also goes like the cloud at the end of rain. The body is nothing but the combination of skin, blood, flesh etc; it is my enemy; after the destruction of the mind, it is immaterial whether it stands or falls. I have nothing to do with it. For what does the goddess of enjoyment wants my body? I have nothing to do with her nor she with me. Therefore, I have nothing to do with even a bit of happiness. I am not the body. Why? does the dead body, though possessing hands, feet etc. do

the acts of seeing, hearing, walking etc? So I am beyond body; I am eternal; ever shining resplendent. I am of the nature of spreading; the Sun is my associate; I am the form of *Chit*. I am not ignorant, I have no sorrow, no danger, no loss. Let the body remain or go; I am free from worry. At the place where the Atman is, the mind, the senses, the vasanas can not exist. Where emperors are, there can not be idiots. I attained the position of the Brahman; I am the only One; I conquered all; I am at Peace; I am devoid of limbs; I am devoid of desire, action, worry. Just as the oil taken out of the sesame seeds is separated from the seeds, with which it is now unrelated, I am now quite unrelated to the body, mind and the senses. The group of body, mind etc to me, having the intellect separated from the previous vasanas, for the playful enjoyment of *prarabdha*, separated from the Atman in the form of *asat*, is treated as my good retinue for fun. To me who shine resplendent with the highest of the only One, the ladies in love are Purity, Fulfilment, Power, Beauty, Truth, Knowledge, Joy, Tranquillity, sweet happy tongue, Fullness, Nobility, Humility, Lustre, the All-Oneness, Fearlessness, Absence of Dualism, Everfreshness, Equality, Restfulness, Luck, Glory, Sanctity etc. Always, all things, by all means, in every thing, all are only creations of the mind. As such, attachment and anger, likes and dislikes, joy and sorrow ceased to exist to me and in me. Devoid of delusion, devoid of mind, its varied and various creations, I am at perfect ease, enjoying absolute tranquillity resting in Self like the cloud in the sarat in the serene sky. (1-82)

54. Uddalaka in full Peace and Tranquillity

Thus thinking sage Uddalaka *sat* in Padmasana,

the lotus posture, half closing his eyes. He was perfectly sure that Omkar leads one to the highest state of the Brahman and hence he began repeating it at the top of his voice which was like the sound of a long bell. He did the same till the Brahman was fully realised. A, U, M constitutes Omkar. When he uttered the first letter A, his body became full of sound with the winds confused and trying to go out. Then Rechaka, the famous direct act of the life-wind going out, made the whole body a vacuum like Agastya making the ocean a vacuum by drinking away all its waters. Thus, the wind coming out of the body becoming full with the juice of *Chit*, like the bird leaving its nest, was in the outward sky. Then just as the wildfire destroys the dried tree, the fire in his heart fully lustrous and a flame made the whole body burnt as it were. This happened only by the first repetition of the Omkar and not by Hathayoga, which is grievous. Next, at the time of uttering U when the life-winds are even, next to the Rechaka, Nischalakumbhaka, the state of keeping the breath unmoved happened; the winds were stopped in the hole of the nose like water and could go neither up, down or sideways. At once, the fire that burnt the body ceased like a lightning, there appeared snow-like body-ashes. Then, the bones of the body, white, appeared as fallen on the bed of camphor-dust unmoved. The ashes together with the bones taken by the wind upwards, like lord Siva, the gust of wind like the wearer of ashes as a vow, like a penance-doer took upon itself and wore it on its weak body. It spread in a moment in the sky and disappeared like the cloud in the sarat. All this happened in the second stage of repeating Omkar, but not by Hathayoga which is grievous.

Next in the third stage of uttering Omkar, as the wind was filled, the Pooraka action happened. At once the group of winds in the middle of the nectar of jiva's Pure Consciousness, like the touch of snow, the outward sky became cool, just as the smoke in the sky becomes the cool-natured cloud, gradually became the orbit of the Moon in the middle of the sky. In the Moon's orbit, full with the nectar-like sparks of light, like the heap of good, the ocean of nectar the life-winds became the nectar-full rays, just as the rays of the moon entering the room from the hole of the roof become the stick of white diamonds. The ashes of the body that remained after the wind already carried away some, the flow of nectar fell like the flow of the Ganges on the head of Mahadeva. Then, just as the Parijata tree was born from the lustrous ocean with the Mandara Mountain in it, the body of Vishnu with the four shoulders appeared. Born in the form of Vishnu, shining with the face and the eyes, comparable to the lotuses, very fair with a flood of lustre, the body of Uddalaka shone bright. Just as the flow of water fills the lake, the spring-time juice the tree, the nectar-like life-winds filled the body of Uddalaka. The flowing river, the Ganges with whirlwinds is filled with the flow of water, the nectar-like life-winds filled up the inner Kundalini with interest. Just as the land made wet by the last rain in the sarat season becomes quickly dried up, leaving the rainy seasonal dirty form and acquiring beauty and becoming convenient for pilgrimage, becoming sacred and pure, the body of Uddalaka was fit for samadhi etc. He sat in the lotus-pose, made his body strong, and controlled the five senses just as the elephant is controlled by the binding rod. He tried to make fit for samadhi his mind, like the sarat sky pure and

serene. He tried to purify his mind going to the side of desire, avarice and other vices, but his attachment for wife, children, family etc dragged on his mind to a long distance. He controlled it by force, just as the flowing water is controlled by building walls across. He then half closed his eyes, having eyelids on both sides like wings and unmoving eyeballs and appearing as beautiful like the beautiful dawn. Just as at the time of the birth of great souls the winds, the glory of the sky, become cool and fragrant, the face of Uddalaka became peaceful and blissful. Just as the oil is separated from the seeds, he separated his senses from the sense-objects and contracted them in himself just as the tortoise does. Just as the gem kept closed in a small pot does not spread its lustre to far off places, he kept the sense-objects at a long distance. Just as in the month of Margasira, the tree assimilates in itself its juice, by the knowledge of the Self, he kept in himself the sense-objects, the forms of the vasanas of the mind. Just as the pot full with water and tight closing, lid so tight that the wind can not enter in closes all its holes, he controlled all the winds of the nine gates by pressing his foot against the anus. His neck having the sign of the face-lotus that is pure and fine due to the absence of the qualities of rajas and tamas and full with the gem of the Atman, shone bright like the peak of the Sumeru Mountain. He kept his mind, ready for samadhi and under control by the power of Yoga, in the sky of the heart just as the cave of the Vindhya Mountain keeps the wild elephant. Moreover, it acquired the beauty of the sky of the sarat season with its serenity and the glory of the full, calm ocean in the absence of the wind. Just as the wind blows off the mosquitoes etc near it, he eliminated from his mind the hindrances and

blockades that disturb his peace. Like a hero who cuts off the heads of those who attack him, he cut off the sprouts of hindrances to his samadhi. Then he saw in the sky of his heart the Sun of discrimination, covered by the darkness of ignorance but, by the best knowledge-Sun rising from the pure mind, he drove that darkness away. Just as the darkness disappears, the lotus looks at the morning dawn with happiness, as the darkness of ignorance vanished, he saw a beautiful flood of light, which at once destroyed like the elephant destroys the groups of lotuses, the qualities of rajas and tamas, and also drank away like the betala the blood-stock, all the qualities of rajas. As the flood of light vanished his mind, becoming fickle by the waves of sleep, and reeling sensation, like the lotus at dead of night and the liquor-intoxicated man, a kind of sleep fell on him. Even that, he destroyed just as the wind destroys the clouds, the elephant the black lilies, the Sun the night with the glory of his discrimination. After thus destroying sleep, his mind thought of the sky, created by various vasanas, just as the seer in Sunshine seeing the black sky sees the peacock-feather-like false things. But, just as the cloud destroys the Malati flower, the wind the frost, and the lamp darkness that also he destroyed. Next he became a *vimudha*, idiot-like like the liquor-intoxicated at the end of sleep. Then the broad-minded Uddalaka destroyed that mind-illusion also just as the Sun drives away darkness from the world. Devoid of lustre, tamas and sleep and other illusions, his mind attained the indescribable stage, but soon turned back to the outside physical world just as water flowing out of the tank through canals turns back into the lake if the canal-ways are closed. Next, just as gold becomes ornament, he attained the form

of *Chit* by long practice of joining and the tasting of the joy of the Self. Then his mind leaving its mind-ness, becoming the form of *Chit* got another form at once just as the mud in a drying pool catching a pot becomes a pot. After that, just as the ocean leaving aside the differences of waves, whirlwinds etc becomes only water, the Pure Consciousness leaving aside its form of the sense-objects becomes the form of *Chit*, the Witness of all natures. Later, Uddalaka attained the exhortation in the form of direct appearance and became the form of *Chidakasa* the greatest, the purest, non-dual and the original source of all the worlds. In that state, he attained joy, devoid of *drisya* and *darsana*, that which is experienced by *Brahma* and others and the main source of all joy in all objects and the joy as expansive and enormous as the ocean. Then Uddalaka with his body made pure and the ocean of joy taking the form of earth began to shine resplendent and became the ordinary form of *Paramatma*. The swan of the *Jivachaitanya* of the brahmin Uddalaka, living in the lake of *Ananda* shone like the full Moon on the sky of *sarat*. Then he was there like the lamp without wind; the painting on the wall, the ocean without waves and the cloud kept quiet after raining the last rain, still. Next, Uddalaka in the great lustre saw the *Siddhas*, roaming in the sky from a very long time and many gods also. Many *Siddhas* capable of making *Indras* and *Suryas*, surrounded by heavenly damsels and sages came to Uddalaka, who did not care for them just as one does not care for the boys playing. Thus, Uddalaka stayed for about six months in the *ananda* palace of *Samadhi*, like the Sun in the *Uttarayana*. Then he established himself in the highest spiritual plane, in the state of *Jivanmukti*. He attained the state of absolute

Beatitude. Hence, his *Atma Chaitanya*, without any mean pleasures of the senses or sorrow shone in the real state of Full Joy, Self-resplendent. Whether it is momentary or for long, one who experienced that state of bliss will not be fond of any joy of the senses just as one who enjoys the happiness of heaven will never seek the earthly happiness. That is the highest happiness and the greatest enjoyment. That is the state of Peace; that is the ever auspicious and helpful State, in which there will never be any illusion or trouble. Those who attain that highest place will never be in the state of *drisya*, just as one who is in the *Nandanavana* will never like to go a forest of thorns. Those who attain that place with absolute purity of mind will not think of the ugly world, just as the richest kings will not think of the poorest men. One who takes rest in that absolute state comes down a bit after great effort only; but one who is beyond this state will never come down at all. In spite of being in this state for six months, Uddalaka came down a bit just as the Sun comes out of the cloud. He then saw very friendly, very lustrous, the full Moon-bright bodied gods, ladies of gods covered by white *Mandara* flower-dust with fans in their hands and sages like me possessing lotus-hands made sacred by holding the *darbha* grass, which look like aeroplanes with wings-banners and groups of *Vidyadharas* with their ladies *Vidyadharis* again. They said to Uddalaka "Sir, kindly look at us, saluting you. Please get into the aeroplane and come along with us to Heaven, the place of the highest enjoyment of the worldly pleasures of the flesh. You can enjoy all pleasures till the end of the *Kalpa*. All penance, performance of sacrifices and other good deeds are for this enjoyment. These ladies of the *Vidyadharas* with garlands and fans in

their hands are awaiting permission to serve you. Dharma and artha (righteousness and riches) have kama (sexual enjoyment) as their fruit; just as the creeper has its fulfilment in the spring season, kama has its fulfilment in fair, fine young women-folk. They are available only in heaven."

Uddalaka pleased them with the worship due to good guests and remained unmoved. He neither praised the glory of gods nor derided them. He bade them goodbye and immersed in his samadhi. Serving the sage with praises and salutations, to which he was quite unmindful, for some days awaiting his affirmative reply in vain, went away on their own accord. From that day onwards, sage Uddalaka roaming as he pleased in the forests, in the hermitages of sages, in the Meru, Mandara and Kailasa, Vindhya and Himachala Mountain-peaks, in islands, in pleasure gardens, in the quarters, in great woods and caves of mountains lived happily with samadhi-which became a plaything to him. Some times a month, some times an year and sometimes many years he used to be in samadhi and came out of it. Uddalaka who merged with Pure Consciousness was always in samadhi though engaged in worldly affairs but never had any *vikshepa*, disturbance to his samadhi. He attained the state of *satta asamanyata*, breakless mingling with Pure Consciousness by constant practice, having neither attachment nor detachment, he lived with equality towards all just as the Sunshine spreads everywhere without likes and dislikes. He practised to keep the Pure Consciousness as mere Witness and obtained absolute ocean of light and breakless joy absolute. He remained as the Sun in a picture without rise or set in the drisya world. He became all-peaceful, devoid of all ropes of birth, death etc. He wore as it

were a new body, pure as the sky in sarat, mindless body of the Atman. (1-93)

55. Uddalaka's Nirvana

Sri Rama :- "Revered Sir, You are the mid-day Sun to the day of Self-knowledge, Fire to the dry grass of my doubts and the full Moon to cool down the flames of worries of ignorance, Pray tell me what is meant by the state of Satta Asamanyata.

Sri Vasishtha :- "Rama, when all the qualities of the mind cease and when the mind ceases in full, that state is called Chitsamanyaswarupa or Sattasamanyaswarupa. Eliminating all vicissitudes of the mind, when it dissolves itself in the reflection of Pure Consciousness, then the reflection's sky-like pure power is called Sattasamanyata. The pure Consciousness, appearing in the mind's action, rejecting the internal and external world remains in its own real form then it is called Sattasamanyata. For all beings, in reality, when the experience of only *Chit* takes place, the sattasamanyata occurs. Just as the tortoise contracts its limbs in itself, when all the beings naturally dissolve themselves in the Atman, then the mind's satta samanyata happens. This is the highest state; this is the same as tureeyateetasthiti. This is common to all liberated souls sadeha or videha. There is no difference in the real form of the Self. Oh Rama, this state is possible to the one in constant samadhi or to the one who occasionally comes out of it. This is possible only to the knower of Self never to the ignorant.

All the great souls, the Jivanmuktas have this in common; they live on earth like mercury and the wind in the sky, as unattached. Having obtained this state sages like us on earth, Narada and others in the

sky, Brahma, Vishnu and Siva in the still upper worlds remain. Uddalaka having obtained this all fear-eradicating stage, till his prarabdha is liquidated, lived in the house of the world. After a long time, he wanted to leave the body and become a videhamukta. With this determination, he stayed in a cave sitting in the lotus-posture on a seat of leaves, half-closing his eyes. Closing the anus with his foot-end, closing the nine gates of the senses, uniting sound, touch etc. with mind, joining the heart, and the actions of the heart making one with the Pure Consciousness, the real form of the Self, he was in the form of pure *Chit*. Shining with straight neck, firmly kept the tongue as gate to the throat, joy-faced, controlling the life-winds, without letting the teeth join the teeth remained only as Chinmatra, without keeping his mind or view either internally or externally, up or down, either on objects like the forms, or vacuum. By stopping the flow of the life-winds, the fickleness of the mind, the body etc. stopped. Becoming the form of equality, smiling faced, becoming the form of *Chit*, thrilled with the experience of the joy of realising the Brahman, with body like the place of thorns, Uddalaka, with the practice of destroying the mind, entering his Chitsamanyarupa, by becoming the *chit*, he began to experience the highest bliss of the Brahman, in his heart of hearts. Forgetting his form, he attained the chitsamanyarupa and the real power of the Atman, which is the prop to the world and the indivisible. Uddalaka by attaining the highest bliss shone very bright by it. While he was still alive, he attained the highest state, without thrill and without the illusion of samsara. So he then was like a painted picture and the Full Moon in the sarat sky. In the autumn, the juice of trees dissolves in the

rays of the Sun and gets calmed down. Thus, in a few days, like the heat of the boiled water, he became cooled down in his own calm state. Then Uddalaka, devoid of all changes, devoid of disappointments, all beautiful, relieved of all kinds of dirty upadhis, leaving aside even the joy of Brahmaloaka, attained the highest bliss, before which the happiness of Indra also is nothing, and which is the highest and beyond words, and which is the first and the best. He attained the form of the highest bliss the Brahmanda, which is endless, which spreads in itself even the endless sky, spread throughout all quarters, which is full ever in every thing, the source of all, the protector of all worlds, quite fit to be served by great souls, quite above all kinds of dharmas, the real form of truth, knowledge and the endless and the giver of joy to all and the beginningless. His lustre then becoming the beginningless Brahman, staying there for six months, heated by the rays of the Sun, sounding by the blowing winds appearing very beautiful, his body in the mountain, with shoulders like small trees, with the wires of sinews, useful for sounding, looked like a musical instrument. Next, after some time with the mutually ever playing damsels of the mountains, the Matrugas with wheat coloured hair to fulfil the desire of a devotee, like the flames of fire going to the four quarters, came down from the sky. Of them, at night wearing new ornaments, with new instruments of play, respectable even to Brahma and others, called Khimkhini, a goddess taking the dead body of Uddalaka and made it an ornament quickly to her crown's forefront. The body of Uddalaka, like the black bee in the group of creepers, lies in the garland of Khimkhini, hanging down like a cluster of hair, created for the sport of the goddess appearing finely, made

beautiful by peacock-like clouds, surrounded by ne-
garlands of Mandara flowers, having in the forefron
bunches of flowers. As discrimination dawns, under
standing the reality of drisya, the bliss of the Atma
as the best flower fully blossomed, from the beginn
ing to the end of the story of Uddalaka, like the
creeper of the Kalpaka tree, in the heart-forest of the
reader, growing rapidly, spreads. Though he is in the
middle of the three kinds of worries, without giving
up the fragrance of truth, peace and other qualities
and the shadow cool, naturally joyful, will attain
the best fruit of salvation. (1-30)

56. What is dhyana, meditation ?

“Rama, with self-enquiry, dispassion and con-
templation of the Atman in the Atman take rest in the
all-embracing Brahman. By hearing the Sastras, by
the contemplation of the Self, by faith in the words
of the Spiritual teacher, examining the mind, redu-
cing the drisya gradually and till you attain the state
of full Consciousness Pure, be making Self-enquiry.
(Tattwavichara). The state of the Atman is possible
by dispassion, the practice of Self-contemplation,
hearing the Vedanta Sastras, self-examination, abso-
lute faith in the words of the Guru, control of the
senses and mastering Prajna - or only by pure Prajna
alone. With keen intellect, full of knowledge, devoid
of the blots of ignorance, one can attain the state of
the Brahman even without dispassion etc., the means
of attaining it.

Rama :- “Oh seer of the past, present and the
future, pray tell me, if there is any Jnani, though
immersed in the day-to-day affairs of the world who
attains the repose of samadhi. Also tell me who is
greater of the two, the one sitting alone immerses in

samadhi and the one who thought attending to the
daily affairs keeps his state of samadhi.

Vasishtha :- “Rama, by realising fully that the
seen world (drisyaprapancha) is nothing but the form
of the sum total of the qualities (gunas) and as such
anatma, non-Self, one attains the inner peace (antas-
sitalata). That state is called samadhi. ‘It is the
mind that is related to the drisya (seen world). I am
the Atman. I have absolutely nothing to do with the
world’ realising this, one may attend to the daily
affairs; one may go into samadhi. If they are happy
with inner peace, they are one and the same because
inner peace is the most important factor and the
result of all penance. If the inner mind of one who is
immersed in samadhi is fickle, his samadhi is nothing
but the mad dance of a mad man. Moreover, even
the mind of the mad-dancer is devoid of vasanas, his
mad-dance is equal to the samadhi of an awakened
soul. The Jnani looking after the worldly affairs and
the Jnani living in the thick of a forest in samadhi
are equal; both are the attainers of undoubted state
of the Brahman. One may appear to be hearing a
story while his mind is immersed elsewhere; he
remains unaffected by the passion or anger of the
story; thus if the vasanas perish, even if one is atten-
ding to the daily affairs, he remains the non-doer of
the acts. Though the body is devoid of any action, if
one dreams that he has fallen in a pit, though not
actually fallen, his mind is the subject of the action,
due to its strong vasanas. Rama, the non-doing of the
mind is samadhi; that is *kevalibhava*, the idea of the
only One; that is repose in eternal and the highest
happiness. In meditation and non-meditation, the
sole factor is mind’s stability and fickleness. There-
fore getting rid of vasanas is making the mind

sproutless. The mind without vasanas is firm; making the mind firm is dhyana, meditation; that is the Kevalibhava; that is tranquillity. Mind without vasanas leads one to the highest state. It is never the subject; it leads to the state of the Atman. The mind with vasanas is the subject; being the subject is the cause of all sorrows. Therefore, destroy all vasanas. One who destroys the ego and attachment to the body and the seen world and one who is devoid of fear, sorrow and desire, in whose mind peace reigns supreme, that state of Peace is called samadhi. Give up egoism, attachment and mineness and be as you please; do as you please; be in samadhi in a cave or attend to affairs at home. The home of the peaceful, the house of those whose egoism and attachment etc. are destroyed is the calm forest sans men. To the peaceful-minded destroyers of the drisya like you, like the elements of sky, wind etc., the home and the forest are one and the same. To him whose mind is peaceful, the towns with men are equal to forests calm. To the men whose minds are confused, attached and egoistic, even forests devoid of men becomes towns with overcrowded people. When all the vicissitudes of the mind that cause attachment etc. are destroyed the mind with the seeds of vasanas attains the sleepish state. When such seeds of vasanas are also destroyed, the peaceful mind attains salvation. Knowing this you may do as you please. The man in samadhi looks at the Atman as beyond every thing; the man in the home looks at every thing as the Atman. That man is called the man in samadhi. The man to whom there are no likes or dislikes, to whom all things appear as equal in his broadmindedness, that man is called the man in samadhi. The mind of the peaceful in the waking state as in a dream

looks at the world as the form of the Brahman and never different from it. Though the people attend to their business in the market place, to the disinterested in business, they are false; thus, to the disinterested jnani the town or village appears to be a forest. One who always looks at within, whether he is in sleep or waking state, walking or staying, the town, village, city all appear as the forest only. The world full of beings, the elements like the earth etc. is not useful to the inward-minded, he looks at it only as a vacuum. To the peaceful, whose mind is always cool, the world appears ever as cool. To those whose mind is burnt by the fire of avarice, the world appears to be a wild fire, because as it appears inwardly, so it appears outwardly also. The sky, the earth, the wind, mountains, rivers etc. being the parts of the mind; appear as existing outside. ^{banian} The tree is in the seed and spreads outside in due course; thus, the world is in the Atman and spreads in due course outside the Atman like fragrance of the blossomed flower. Really, there is nothing inside or outside. The vasanas of the past appear to be so outwardly. Just as camphor kept in a tin spreads its smell outside to a long distance, the inner Atman's glory spreads outside as the vast world. It is the Atman that spreads outside as the physical world and inside as ego, ahamkara. Really, it is not the form of ego undetectable by the eye; it is not the outside form; but it is the form of the lord that is *sat*. Hence, this Atman, just as the inner mind as per its past vasanas knows, in the same way with the eyes sees the external world. Staying in the heart of hearts, by the vasanas of the waking state, one sees the dreamy, mental kingdoms etc that are in the heart. If the world is separated from the internal and external

form of the *sat*, Atman, the world is as good as dead. If it is not separated thus, the difference from the inner and outer, will not go; by ego and attachment the fear of great difference between the two occurs. One who is suffering from mental disease, every thing the sky, the earth, hills, rivers and quarters etc. appear as burning with the three kinds of *taapa*, heat as at the time of *pralaya*, the deluge. One who inwardly realises the Atman and sees it everywhere, though he performs deeds with the limbs of action, he is never affected by them. He is called the man in *samadhi*. Seeing the all-pervading Atman everywhere, with peace in mind, without feeling sorry for the worldly things, without thinking them at all, when one remains, he is called the man in *samadhi*. Witnessing the course of the world, which is nothing but birth, growth and death seeing and laughing at the ego and attachment of the ignorant, one who lives, is called the man in *samadhi*. Just as the silvery colour found at a distance in the Sunshine of the *sarat* will not appear in waves, in me the form of the only Atman and in the Brahman, unattached non-dual, all-equal, there can never be ego and attachment, the changes of the world like birth and death. The state of the Brahman, egolessness, non-existence of *drisya* etc., cessation of mind, non-feeling of the animate and the inanimate, the Jnani possesses; he is the real form of the all-soul; he alone is and the others are as good as non-existent. One who is as pure as the sky, acting in consonance with traditional good conduct and etiquette, unmoved in joys, sorrows etc., like a rock, peaceful inwardly, is called the man of even-mindedness. One who sees all beings as himself, the money of others as a lump of mud, by nature not by fear is the real seer of the Atman. The ignorant man

will never look at the glory of the Brahman, or the forms of gold etc. as *sat* as he has no idea of *sat* or as *asat*, but the Jnani alone sees them as *sat* as well as *asat*. One who is in such a glorious state may be poor or rich, may be in gain or loss of friends or relatives, whether in a prosperous state or its opposite lives with even-mindedness unaffected by joys or sorrows. He may live in a house with all riches, pleasures and relatives; he may live devoid of all riches friends and relatives in a thick forest; he may be greatly influenced by Cupid and be addicted to drink; he may give up every thing and do severe penance in a mountain cave; he may be fine-scented with sandal paste, camphor-smoke etc; he may jump into the flames of fire; he may commit sin; or acquire great good; he may die in a day or live till the end of the Kalpa, or many Kalpas; the even-minded Jnani will never be affected by joys or sorrows, ego of the mind or the body; doing he will be the non-doer; Just as the golden jewel fallen in mud is untouched by it, he will be unaffected by defects or black marks. By the *vasanas* polluted by the enjoyment of senses, by the attachment to the body and the senses, by the concerned objects of sense-enjoyment, the mind of the ignorant becomes filthy like the pearl with silver-like things. By the real knowledge of all things, only the Atman appears and not the things; then the filthy mind becomes pure and filthless. By ego and attachment many dangers and defects happen in the form of *vasanas*, various sorrows occur in the lives of men. Just as the rope is realised as rope and not a serpent, peace prevails; thus with the absence of ego, even-mindedness occurs. The jnani will not be attached to any action whatever he does, whatever he eats, whatever he gives and whatever he offers to the

fire-god; the actions will have no effect on the Jnani. He is the doer as well as the non-doer, non-doer as well as doer at the same time. He has no use of actions or non-actions. By the knowledge of the Self, he will always be in Self itself. Just as no plant comes out of hard stone, no desire is born to a knower of Self. If at all it is born, it will be like the wave in water; water itself; the Self itself. Every thing (the whole creation) is his form and he is the world himself. He is the real form of *Sat* and never other than *sat*. (1-64)

57. Rejection of difference

"Rama, the keenness of the effulgence of the Self, by the reason of ignorance appears as ego, *aham*, in the form of pot or wall etc., the prop of it, the world with time, place etc. In the same way, the Atman-salt, its feeling of saltishness, the feeling of sweetness of the Atman-Sugar-candy, the hardness of the Atman-stone, the feeling of highness in the Atman-mountain, the feeling of liquidity of the Atman-water, the feeling of branchness to the Atman-tree, the feeling of emptiness (vacuumness) of the Atman-sky, the feeling of holeness in the Atman-ether appear as the forms of ego, etc., pot, cloth, wall, body, whirlwinds, in the form of the world with time, place etc. Thus, every thing is the Atman; nothing else is. The feeling of strongness of the Atman-wall itself appears in the forms of ego, pot, cloth etc. of different forms outside the mind in the form of *drisya* that is quite different from the Atman. The feeling of the power of *sat* itself appears as different forms of ego and the forms of non-Atman. The inner soul by the experience of Self-lustre is able to recognise in varied beings of varied shades the common *jivabhava* or Atman. The self-enjoyed nectar in

the form of *Chit* in the Atman-moon appears as ego etc. The taste of sweetness in the Atman-jaggery is experienced by the Atman itself in the form of ego etc. The Self-effulgence in the Atman-gem it experiences in the form of ego etc. In reality, the Atman does not know any thing, because there is nothing else than the Atman; it does not really taste any thing, because there is nothing other than the Atman that is to be tasted. The Atman will never change by any thing else; there is nothing which it should acquire; so it acquires nothing else. The Atman, in which the false world form appears, is the endless, full, ever the form of knowledge, the One, like a great mountain is in the Atman itself. Thus, there is absolutely no difference between ego and jagat, the world. In reality, there is no mind, no mind-holder and no illusions of the worlds. Raining first and then becoming silent the cloud of the *sarat* exists; thus, the world appears to exist and finally ceases to exist in the Pure Consciousness. Just as water being liquid gets the form of the whirlwind in itself, Eswara, expert in creating illusions, by his own illusionary Self gets the stages of the world and the jiva. Just as there is liquidity in water, movement in the wind, there is in Eswara, who is only remembrance, there are ego and time and place. Eswara always knows the eternal endless bliss. By ego, and by ignorance, the Chaitanya thinks that the jiva etc. are the Atman falsely. The contentment of the ignorant is known by the Atman which is not different from it. The knowledge of the Atman is the highest; the joy of the Atman is the essence of all teachings, Sastras etc. Knowing this, one gets rid of the difference between the Jiva and Eswara, as the source of both is the same, the *Chit*. There is absolutely no difference

between Jiva and Eswara, between Eswara and the Brahman and so what remains is only the Brahman Full, all-peace and the Indivisible. Therefore, Rama, the whole world is only the Brahman, the Peaceful, the birthless, the One, the beginningless, the form of the Full Lustre, the only highest bliss, with no traces of sense-objects or pleasures. The saying that all is Peace is only for the sake of explanation; it is a myth; the reality is the Aum, the real form of *Chit*; it is the all. (1-27)

58. The story of Suraghu, Mandavya's teaching

To tell you, Rama, that the view of the words is only for teaching, I will give the story of Suraghu, the king of the Kiratas, huntsmen, an ancient story quite wonderful. The essence of the northern quarter, the emerged hill of camphor from the earth, like the smile of Lord Siva as white as the full moon, the chief gem in the pearlnecklace worn by the great mountain range, the Himalayas, there shines the Kailasa peak of the illustrious Himavan Hill. Just as the milky ocean is to the Vishnu, the heaven to Indra, the navel-lotus of Vishnu to Brahma, the Kailasa Peak is Siva's dwelling place. The heavenly damsels for their swinging pastime made swings in the Rudraksha trees; with them the place looked like the ocean with moving waves with pieces of gems. Like the Asoka trees, the sorrowless lovers beaten by the feet of the lady-loves mad with sensuousness, looked like the Asoka trees. In that place, wherever Lord Sankara roams, there streams formed of the moonlight gemstones always flow. At other places, they turn back. Moreover like the vast world, like the universe with innumerable beings, shines with creepers, bushes, lakes, rivers, and groups of deer.

A Kirataka, huntsman, called Hemajata lived under the foot of the Himalayas like ants living in the whole of the trunk of the tree. The huntsmen used to live there under the Rudraksha trees, near the shrubs like owls, leading uncivilised life. There lived the king of the land called Suraghu, who conquered the enemies, who was broadminded, who suppressed the pride of his enemies, very famous and who was the pleaser of his subjects. He was very strong and sturdy, he could conquer the Sun in valour, the wind in speed, Kubera in wealth and the glory of enjoyment, Brihaspati in knowledge, Sukra in literary genius. Unmindful of the results of his grace or punishment, meted out to the people, he ruled over his kingdom, like the Sun, who goes on in his daily routine, without regrets. His state was like that of a bird in the nest or cage with joys and sorrows of his policy of *nigraha*, punishment and *anugraha*, grace or favours conferred on the people. He thought "Why should I punish people and crush them like seeds for oil? All beings are like me, as I feel sorrow and trouble as very painful, people also feel so. I shall distribute my great riches to all so that all will be happy and none unhappy. Punishment is of no use. Or, I shall resort to the least possible punishment, as otherwise people will not follow their dharmas become useless like a river without water. How difficult it is to reconcile: One is liable for punishment by death or imprisonment while another is liable for favours. I am happy a day and unhappy another day by *prarabdha*." So thinking the king could not attain peace of mind, vacillating as if in a awing, like the thirsty sleeping man's mind roams in the whirlwinds of waterful river. One day sage Mandavya came that way roaming over the quarters and entered the house

of the king, just as Narada enters the house of Indra. The king respectfully worshipped him, who was the all-knower, the chisled axe in cutting into pieces the meaningless doubts-tree.

Suraghu :- "Revered Sir, with the appearance of Madhava (the Spring Season; Lord Vishnu) all will be pleased. Thus, your appearance pleased me most and gave me the best peace of mind. Like the lotus blossoming with the appearance and rays or grace of the Sun, I am made the most lucky among the virtuous, by your grace. If it is not inconvenient to you, kindly clear off a doubt of mine. The appearance of the great will surely drive away all sorrows of those before whom they appear. The wise say that doubt is the biggest sorrow, my doubt is this : I am punishing the wicked and favouring the virtuous. I am pained by the suffering and sorrow of those whom I punish. Let my mind see always the good in others and never the bad; let me grace all and punish none. Like the Sun, let me see all equally as good."

Mandavya :- "Oh king, by self-effort and Self-realisation, the littleness of the mind disappears just as the frost or fog disappears with the rise of the Sun. Just by the entering of Sarat, the clouds clear off themselves, the peacelessness of the mind disappears with the peace of mind attained by self-enquiry. Think for yourself in your own mind the truth of yourself, your kith and kin and your own senses. Ponder over the truth of yourself, the world, birth and death etc. Then you will have full glory. The moment you realise the truth of your *sat*, you will not feel happiness and unhappiness, joy or sorrow and your mind remains like a rock or mountain without any vascillation. Then your mind leaving aside the vascillating mood with doubts and sorrows, attains its

original form of the Brahman, becomes tranquil like the wave in water. Just as the sinful Kali Age gives room for the righteous Krita Age, your mind also leaving its doubtful confused state, turns to the jivan-mukta state. When you realise the great Self, the richest and the greatest people follow you and worship you just as the people follow and worship the king when he rules over them as their affectionate father. When you see your Self with the lamp of knowledge, born of discrimination, you will be able to give glory to the Meru Mountain, to the Oceans and to the sky, because their greatness lies in the Self, which you are. Just as the elephant will never be drowned in a streamlet, your mind with its glory of Self-realisation will never turn towards the dirty ditches of samsara. A mosquito is drowned even in small waters; thus, the putrified mind will always be immersed in mean things. The mind full of bad vasanas and drowned in despair is easily drowned like an insect in the mud of drisya. As long as one does not realise in full the Self and experience it fully, he must renounce every thing without fail. To find out the ore of gold, one must go on digging and digging thus, one must search all the Sastras till one realises the Self in full and experiences it and be in absolute joy. The complete and unreserved renunciation of every things leads to full Self-realisation, but leaving one thing here and another there, one gets nothing muchless Self-knowledge. As long as there is no all-renunciation, there is no Self-realisation. The Atman is that which remains after an all-out-all-renunciation. Even to get an ordinary thing one must give up all other things; it is much so in the case of the gain of Self (-Knowledge). When man gives up every other thing and concentrates only on Self, putting

forth all efforts, he shall gain it without fail. Therefore, with a determined will one must give up all other things and concentrate on Self-realisation only. As he will have nothing else to give up, what remains and what is impossible to give up is the *Paramapada*. In the whole world, which is full of innumerable actions and the causes of actions, like the thread which goes through all gems in the garland of gems, the *sat*, the Self remains. One must give up all false creations in the *sat*, different from it, called the *drisya* and destroy the root ignorance in toto. Then the mind gives up its mind-form also and becomes one with the form of *sat*, *chit* and *Ananda*. That is the only Parabrahman." (1-48)

59. Suraghu's Tranquillity

Then Mandavya went away to his happy hermitage, the very centre of all sages. The king then went to a lonely place and began to think for himself 'Who am I'? "I am not the Meru; nor it is myself. I am not the world and it is not mine. I am not the mountains; they are not mine. I am not the earth; nor it is mine. I am not the Kirata kingdom; it is not mine. As the people in one voice crowned me, I became king; if they reject me, I shall be no more a king. To say that the country is mine is a figment of my mind's imagination. If I give up the idea of king and kingdom, I am neither this kingdom nor is it mine. The capital town is still there; but this rule applies to it also. I am not this town full of banners, pleasure-gardens, servants, elephants, horses and infantry etc. It has nothing to do with me. I felt that all these are mine by imagination. If I give it up, nothing is mine and I am to none related. Thus, all pleasures are not mine, I am not of them. I am not this kingdom full

of all things, nor is it mine. The relationship is blindly followed, though not at all true in reality. In the same way, the body with its limbs is considered as that of myself. Let me examine that also. I am not the inanimate flesh and bones of the body. Like the lotus and the water, I, the Pure Consciousness have nothing to do with the body. Just as I am not the bones, the flesh and blood, they are not mine, I am not the limbs of action and they are not mine. I am the Pure Consciousness in the body and not the inanimate body. I am not neither enjoyments, nor do they belong to me. I am not the inanimate mind and the five senses; they are not mine. For all ills of the world, the mind is the cause. I am not it; it is not mine. I am not the ego, I am not the intellect; they are different forms of the inner mind. Thus, it is quite evident that I am not the body, mind and the senses. Now remains the Jiva with consciousness, the Pramata with Prameya. Pramata, (the Jiva) is only understood by the philosophy of *triputi*, so he is not the real form of the Atman. I reject Pramata and the Prameya known only by the witness. So, I am not they, nor are they mine. The remaining is pure consciousness of the Witness. This is true. What a wonder it is. Though I have the Atman within me, I just now understood it. This 'I' - understanding is the greatest gain. I am the form of the endless Atman. In Brahma, in Indra, in Yama, in the wind, in all the groups of beings, the Atman is like the connecting thread of all the pearls in the pearl-necklace. The Atman or the Power of Chit is devoid of all diseases, the senses, it fills in full all quarters, it appears as terrible to the ignorant; it spreads through all things; very small, it is devoid of birth and death; it exists in all worlds from the world of Brahma, down to the

nether world; it is the source of all power; it is full with endless joy; it makes the things that make other things shine, shine more brilliant; it is the important connecting thread of all the [Brahmandas-pearl-necklace. It is full with all shapes, ugly and fair; it is devoid of all forms; it is the form of all the crores of beings; it is all the forms itself; it bears in its belly the fourteen varieties of beings in the fourteen worlds; the creation of the experience of the world is its form. All the stages of happiness and unhappiness are false; having innumerable false shapes, this Atman is all; it is all-in-all. This is called Chitpara, above or beyond Pure Consciousness. I am that Atman, spread in all the world. That shines as witness to my mind. This Chaitanya creating the difference of drashta and drisya kept me under the delusion that I am the king. By the influence of this Chaitanya, the mind-charioteer sitting in the body-chariot playfully goes, behaves and strangely dances. In reality there are no mind, body etc. With the ruin of the wretched body etc the Atman will never get ruined. The whole drama of the innumerable worlds is the play of the mind-actor. This Chaitanya is seen clearly by the Witness-formed mind only like the object by the light of the lamp. It is unfortunate that I developed in vain the body-consciousness in the states of giving punishments and showering grace. Really there is no body at all. Now I acquired knowledge. My ignorant evil view of drisya disappeared. I realised what I should realise; I see the only One to be seen. The whole drisya in the form of the world has come out of Chit by illusion; there is no reality in it. To the realised soul, where are the ideas of punishment and favour? In what forms are they? What are the joys and irritations caused by them? When every thing is the all-expansive

Brahman there is no scope for joy or sorrow. I was a fool so far quite unnecessarily. Now I am a realised soul, luckily. After I got the experience of the joy of the Self, the real form of all Ananda, full and perpetual, for what shall I grieve or get disillusioned? What shall I see? Where shall I go now? Only the Chit, the Chidakasa alone shines resplendent everywhere all-through. Oh the One without the second, you are the Atman, I salute to you; by my sheer luck extraordinary, I see you now. Oh, I am now a fully all-realised soul; the soul that completely understood the only reality. I salute to my all-soul, the form of endless and perfect knowledge. Devoid of all illusions devoid of all sensual effects, and beyond all stages, I have become one with the Brahman; I live in my Self, the Brahman undeluded, unperturbed, impartial, undifferentiated and the all-equal. (1-38)

60. Suraghu Nirvana, the Liberation of Suraghu

“Rama, just as Viswamitra attained the brahminhood by penance, Suraghu, the king of Hemajata of the kirata kingdom attained the highest state of the Brahman. Just as the Sun does not have any regrets in his daily routine, he also had no regrets in his acts as king, good or bad. He stood firm undisturbed in his actions like the firm mountain against the floods, in performing his duties as king. Being above joys and sorrows, passion and dispassion and with great depth of heart, he even conquered the glory of the ocean in remaining tranquil. Firm as in sound sleep, effulgent by Chaitanya in mental actions, like the flame of the lamp, windless and still he was. He was beyond compassion and cruelty, beyond the pairs of opposites, above jealousy and non-jealousy, he was neither wise nor unwise; he was the desired as well as the undesired

at the same time. With perfect equality towards all, having no fickle-mindedness, always courageous, ever cool and calm, he shone like the ocean full and the Moon on the fullmoon day. His mind came to the firm conclusion that the whole world is nothing but the creation of the mind. His fullness of mind was quite devoid of earthly woes and worries. With everjoyfulness and fullness of body and mind, he always merged himself in the Chit walking, talking, moving, sitting, sleeping and in other states. He was thus in real meditation, samadhi. With disinterested delight, he ruled over the kingdom for over many years. Later just as the drop of snow loses its form by the union with the rays of the Sun, the king left his mortal coil and merged with the Supreme Self, like the waters of the river joining the ocean, He attained the Parabrahman, the cause of all worlds like a witness and the commander of even Brahma and others. Thus, Suraghu, the great soul, attaining the Atman, the pure, immaculate, woeless and the wholesome joyful by his wisdom joined the Parabrahman, like the sky of the pot leaving aside the pot once for all and joining the great sky, unlimited and infinite. (1-13)

61. The meeting of Suraghu with Parigha .

Sin is the cause for woes and worries. With the washing away of sin, one will be above the pairs of opposites. This leads one to salvation. Possessing the wisdom of Suraghu in getting himself enlightened, just as the boy with lamp in hand passes over darkness, one gets rid of ignorance. One who falls in a ditch can come out of it by catching hold of the strong reeds, one who falls in the ditch of ignorance can get out of it by strongly catching hold of discrimination. So, Rama, cultivate the state of mind of Suraghu,

encouraging others to do the same, giving them this as example. Then immerse yourself in the contemplation of the Brahman, which is eternal and which glorifies the world."

Sri Rama :- "Sir, how is it possible to keep the mind which always wavers as the tail-end of a peacock, firm in the contemplation of the Brahman?

Sri Vasishtha :- "Rama, I will give you the essence of the conversation between Suraghu and Parnada, also called Parighan, both of them concentrated their minds in deep meditation and conquered the mind and senses.

Like the axis-wheel to the chariot, there was once a king of the Persians (Paraseekas) the best prop to the people and the destroyer of his enemies, called Parighan, very famous. Like Vasanta to Manmatha, Cupid in the Nandanodyana, the pleasure-garden of Indra, he was a good friend of Suraghu. Just as the sin of the world is the cause of its Deluge, there was drought severe in the kingdom of Parighan once. With the flames of the fire of Deluge, millions of beings perished, many died of starvation then. Unable to see the calamities of the people, Parighan left the kingdom just as the traveller leaves the burning hamlet, with a sorrowful mind. Blaming his incapacity to save the people from the catastrophe, he renounced the kingdom, wearing the dress of barks of the trees went into a forest to do penance. He approached a forest unknown to his people and lived there as in another world. Having peace of mind and control over senses, he lived in a cave doing penance eating only the fallen leaves. Like fire, he used to eat dry and fallen leaves; so was he called Parnada. The king-saint's name spread in the hermitages of the

nearby saints. After one thousand years of penance serious and the practice of samadhi, he acquired purity of heart and the grace of the Lord, through which he became Self-realised. He became a Jivan-mukta, liberated while living, knower of Self, enlightened, above the pairs of opposites, devoid of desire, devoid of attachment and anger. He enjoyed perfect peace of mind. He roamed in the three worlds in the company of the Siddhas and Saddhyas just as the black bee roams in the forest of lotuses with the swans. One day he came to Suraghu, just as to the gem-filled peak of the Meru another equally great peak arrived. The two old friends, the knowers of the Brahman and the men of fully fulfilled desires, mutually worshipped each other. One reciprocated the view of the other 'Luckily I met you due to my great good'. They embraced each other with very bright faces sat together and looked like the Sun and the Moon on the same mountain.

Parighan :- "Your presence made me very happy to-day. As if in the full moon, my mind became very serene. The tree though lost its branches, by remaining on the shore of the lake, though separated from the tank, becomes many-branched in course of time, thus the ideal, hearty, true friendship becomes hundredfold in separation. I feel very happy bringing back to my memory our previous conversation, acts of mutual sincere friendship and our playful pranks, now and then. You attained Self-Knowledge by the grace of sage Mandavya; by severe penance, by the grace of Lord Siva, I also attained Self-realisation. I am happy to see you ever happy, woeless, ever repose in the Brahman, the cause of all causes, the causeless like the king of the earth on the top of the Meru Mountain. Oh king, the auspicious,

the self-enjoyer, are you safe and serene in mind, like the waters of the lake in the sarat season? Are you performing your duties quite pleasing to the people, with a smiling face and deep mind, endowed with equality and equanimity? Are your very people hale, healthy, wealthy, rich and reputed, devoid of woes and worries with enough to eat and to spare? Is the soil of your country yielding the best crops and fruits like the fruitful and flowerful Kalpaka tree? Are the people satisfied and contended with their desires fulfilled? Is your fame spread far and wide like the rays of the Moon and the frost in the quarters pleasing to all? Are you filling the quarters with your virtues sweet, like the waters of the lake filling the whole of the lotus-field? Are the fair girls protecting the fruitful crops singing songs of your name and great fame in every village in all jollity? Are your treasures, stores of paddy, ores of gold, families of kith and kin, servants, sons and towns strong and safe? Is the very good creeper of your body, devoid of physical and mental ills, reaping fruits here there and everywhere of goodness, piety and all-usefulness? Is your mind behaving like the deadliest enemy towards the vicious serpents of sense-pleasures, which appear sweet in the beginning and dangerous at the end with the highest dispassion and renunciation being separate for long and luckily met by times' grace like the Vasanta and the peak of the mountain? Are there any joys and sorrows which the beings of the world in life do not enjoy or suffer, by meeting and parting? Thus, we also after experiencing joys and sorrows for long met here to-day by sheer luck. How wonderful is the glory of Iswara that follows the jivas as per their past karmas !"

Suraghu :— ‘Who knows like the serpent’s curved run, the sequence of events of God’s ordination very odd and wonderful? Separating us for over a long time, God’s will joined us together now. Is there any thing impossible to fate? I am now in the most blissful ecstatic state. Your arrival here made it very very sacred and serene. Your prestigious presence fructified my *punyovriksha*, tree of goodness and made me one of fulfilled desires and devoid of woes and worries. My kingdom is full of all riches already; it increased thousandfold by your arrival. Your words and presence shower nectar everywhere. The elders say that the presence of the great is equal to Paramapada, the highest state of absolute Bliss. (1-48)

62. The determination to sit in meditation

Thus, hearing the friend’s quite believable story, recollecting to his mind the previous precious friendship with him, Parighan said after a while ‘Dear king, the acts done during the stay in samsara are happy only to the man in meditation and not to others. Are you enjoying the happiness of samadhi, devoid of desire, the best place for repose, full of peace and infinite times greater than the joy of samsara?’

Suraghu replied ‘Sir, you ought to have asked me ‘are you enjoying the greatest and the highest bliss, devoid of desire, the best place for repose, full of peace and infinite times greater than the joy of samsara?’ But instead you asked me ‘are you enjoying the happiness of samadhi?’ The knower, Jnani whether attending to the worldly affairs or not will never be out of meditation. The ever enlightened souls eventhough attend to the worldly affairs shall always be in samadhi with concentrated mind. One may be

in the lotus posture or the folded-hands posture, if the mind does not rest in repose, his samadhi is no samadhi and he is good for nothing. The knowledge of the reality, the engulfing fire to the dry grass of desires is samadhi but not the neglect of it. Samadhi is nothing but the Paraprajna, the super intelligence that is best centred in, self-contented, the truth-finder and the unpained Self-realisation. Samadhi is that state of mind which is quite devoid of confusion, which never entangles itself in the pairs of opposites and as firm as the Meru Mountain. It is that state of mind which is devoid of worry, egoism and the like, which attained its desire’s end, which is devoid of likes and dislikes and which is full. The moment from which the mind is full of knowledge, from that moment itself one is said to be in samadhi. The best knower of the Supreme Self will always be in samadhi and there will be no break in it. It is never like the lotus-thread that breaks away when it is drawn. Just as the Sun does not know rest always travelling, the knower of Self till his body falls will be in constant communion with the Self having no break or rest. As the waters flow, the river will not stop anywhere or take rest; thus, the mind of the Jnani will not be without Self-knowledge even for a second. Time and tide wait for no man; stop for none; thus, the mind of the Jnani will never be without Self-knowledge, the be-all and end-all, the dear and the near to it. The constant runner or walker will not forget his course; so does the Jnani. The piece of time always continues its course; so does the mind of the jnani never forget the Self. The jnani does not find even a part of the moment during which he is devoid of jnana, just as nothing appears without its form or satta even for a second. Just as the firmly

virtuous will never deviate from virtue, the knower of Self will never be without self-knowledge. I am always enlightened; always pure, always full of peace and always immersed in samadhi. How can there be ever a difference between me and my samadhi? I am the Atman; I am the Samadhi; there is no difference in both. I am the only Atman; there is nothing else; really there is no mind at all; all is the Brahman; no samadhi; no non-samadhi. Always, forever, by all means the One Atman is all-expansive, the all-real form; there is no samadhi or non-samadhi. The great realised souls will always be Self-concentrated; they are ever devoid of cause and action; they are the undifferentiated from the Atman. There will be no samadhi or non-samadhi in their vocabulary. They are the Self; ever the Self and never the non-Self. (1-25).

63. The firm determination of Suraghu and Parighan

Then Parighan said "Sir, you are really a Jnanin, who attained the Paramapada, the highest Beatitude. Hence, you are with a cool and serene mind like the full Moon. You are intoxicated with the sweet juice of eternal joy, the greatest wealth and you appear to be a sweet, fragrant serene lotus. You are like the ocean of pearls, pure, full, deep, hearted, glowing with the cool breeze of the coast. You are shining resplendent like the sky in sarat, absolutely pure completely full of joy, quite bereft of the ego-cloud, quite evident, wide and deep. Oh king, You are of equal mind in likes as well as dislikes. You are all-pleased at all, all-dispassionate and all above the ethereal. With keen intellect you discriminated the best and found all drisya as nothing but the Brahman

thus you reached the destination. You are the knower of the truth of the origin, growth and liquidation; your mind is serene, quite devoid of fickle attachment, desire and envy. You are fully satisfied with your Self-glory, like the ocean with nectar, the Brahman, beyond which there is nothing else.

Suraghu :- The whole seen world is false. As such there is nothing to accept and there is no question of giving it up which is never accepted. The good and bad of things are created by time and place. The idea of good and bad vanished from me long ago. Time and place make a mean thing great and a great thing mean. So the wise will not praise the good nor blame the bad. In the world, praise or blame is the result of attachment; desire leads to attachment. Therefore the really wise man desires the highest (the Brahman) only. All the things of the three worlds like women, mountains, oceans, forests, all beings, the five elements like the earth etc. are devoid of the true thing; there is no essence in them. Flesh, bones, wood, mud, gem, stone - such are the things of the world which are all unfit to be accepted. In this ancient empty world, what is the thing to be aspired for? Nothing. If the desire for things is gone, attachment and anger also will go. Likes and dislikes do not remain. Why thousand words. Devoid of attachment or anger, likes or dislikes, with perfect Peace, Equality and Equanimity, if one is contented in Self, the Atman and takes repose in it, that is the best rest and repose; that is the only thing to be attained; the only stage to be reached." (1-17)

64. Upadesa, exhortation or spiritual teaching

Thus the two great men Suraghu and Parighan pondered over the illusion of the world, worshipped

each other and lived with contentment engaged themselves in their affairs. Hearing their story and coming to the right conclusion lead one to the highest knowledge of the Ultimate Reality. Gain the profit of hearing their story directly. Pondering over the philosophical truths with the help of the realised souls, the intellect becomes keen, keen intellect destroys the ego-cloud covering the sky of the heart. Then, the pure-minded sarat, which is vast covering all worlds, makes them beautiful. Then, one who stays in the Self, which is to be meditated upon, which is easy, which is the form of all joy-wealth, quite auspicious and the form of Chidakasa, one who ponders over the Self always, turning his mind inside, immersing himself in the drinking of the juice of Chidananda and becomes the form of all happiness, his mind will never be troubled by sorrows. Whether he is looking to his affairs, or full of attachment and anger, he will never be contaminated by any black mark just as the lotus in the water will not be affected by muddy water. The great wise, pure in the heart, peaceful in mind will never be troubled by the mind like the lion which will not be troubled by the elephant. Just as there will be no thorny-trees in the Nandanavana, there will be no sense-desires in the Jnani. The most dispassionate will have the least birth and death, the mind that looks at the drisya as false, is sure to have no sorrow at all. Just as the street dust will never touch the sky, no sin will ever touch the man who knows that every thing is illusory. The world is utterly false: this determined knowledge is the patent medicine to the disease of ignorance, just as light is the medicine for darkness. The many happenings of the dream become naught when it is realised that it is a dream; thus, when it is fully

realised that the whole world is nothing but ignorance vanishes for itself. Though one is engaged in the affairs, if he is not inwardly interested in them but is purely interested in the Self, sins will not touch him just as water does not touch the eyes of the fish. With the glow of Chaitanya, the night of ignorance-darkness vanishes; the light of knowledge shines bright. With the exit of ignorance-sleep, when the knowledge Sun shines bright, the jiva is devoid of all delusion. The days during which the rays of the Chit-Moon spread the Chit-Moonshine fully in the sky of the heart, are the real days and the actions during them are the real actions. Just as the Moon becomes cool by the cool rays in him, the man who crosses over the deep sea of delusion, becomes cool in heart by constantly thinking of the Self. They are real friends, they are real Sastras and they are really good days, who are with great dispassion and enlightenment make the mind ever immerse in the glory of the Self, which make the mind realise the Atman and which definitely and clearly make the mind fully enlightened. Those who shun or neglect the realisation of the Self are sinners, pitiable persons and fools, who undergo woes and worries for long like the trees in the forest of births and deaths. Rama, with great effort, by the power of Jnana, you must lift up from the deep muddle and mud of samsara permanently the Jiva ox, bound by the strong ropes of desires, which longs always for the pleasure-grass, which is weakened by age, always sorrowful, which bears the burden of woes and worries living in the forest of birth and death, pasted with the mud of sin, taking rest in the small moha-pool, bitten by the passion-mosquitoes, dragged by the avarice-skin-ropes, found in the mind-house, unable to walk by the shackles of kith and kin, weak-

ened prematurely by the worries of wife, children and old age, wrapped with the sin-dung, tired and restless, limbs weakened by long journeys, exhausted by coming and going, roaming in the forest of samsara, having no shade to lie down, burnt by the fire of calamities, bright in appearance but dispirited inwardly, defeated by the physical senses like the eyes, deluded by the sound of the bell of desire-oriented actions, beaten by the sin-cudgel, bearing the burden of the cart having birth and death-wheels, tortured and teased in the forest of ignorance, having wounded and painful body, always immersed in acts troublesome to itself, poverty-grief-stricken, crying due to the burden of past actions, and present pitiable state. By the knowledge of the Self, the mind vanishes, with it the illusion vanishes; the jiva then is sure to get rid of the ocean of samsara. Just as the boatman supplies the boat for crossing the river, the saintly man supplies the way that leads one to salvation. The wise man never lives in the desert sands of ignorance devoid of the Jnani-tree, with flowers and fruits full and shade cool. One can attain good repose under the saintly-champaka tree, with fine, sweet and cool words-leaves, virtue-shade, smile-flowers, within minutes. Until one attains the full rest of the gain of Self, in the world full with great illusions and delusions, by keen discrimination, he should not sleep, but must be trying and trying to reach the goal. One is one's own dearest friend and relative; so one must attain salvation by oneself at once but must not throw one's Self by egoism and pride into the mire of mud of birth and death. The wise must ever ponder over the bodily sorrow, wherefrom it came, how it came, what is its root and how will it be eradicated. Neither riches, friends,

relatives nor Sastras can be of any use to one to lift up his soul stuck up in the deep mire of mean samsara. If the ever following mind-friend when he is pure by cooperating can help one in the upliftment of the Self. With the effort of practice and dispassion coupled with Self-enquiry, the knowledge of the Self can be gained. It serves as a boat which makes one cross over the ocean of samsara. The Atman that always makes men sorrowful and full of avarice, should not be neglected but should be uplifted. The Jiva-elephant, having ego as the binding rod, avarice as binding rope, mind as the flow of mada, ichor, immersed in the mud of birth should be uplifted. If the ego and ignorance are driven away, the upliftment is possible. Getting rid of the attachment of the inner and outer worlds completely, destroying egoism and follow the right course one can attain knowledge explicitly. The moment one firmly believes that the body is treated as a log of wood, or a piece of stone, the knowledge of the Supreme Self becomes available. With the wiping away of the ego-cloud, the Sun of the form of *Chit* appears; the Paramapada is attained. The destruction of the ego is the beginning of the appearance of knowledge of the Self itself. With the disappearance of ego, the state of changelessness, born of the unending blissful rest becomes full and perfect. Therefore, one must try for it. Our state like that of the full ocean never will go down to the depraved state of attachment to the sense-objects. It is peerless; it is never affected by the *drisya-raga*, passion. Only the bud of the lustre of *Chit* is eternal. The state of *tureeya* is peerless; it is beyond example. In the undisturbed changeless state it is akin to the sound sleep state-the state like the sky which is all-spread-
ing When the pot is broken, the pot-sky joins the

vast sky. Thus, when the *upadhi*, in the form of mind, ego is destroyed the inner *Paramatma* joins the outer *Parameswara* and *Parananda* is the result. Such a state is attained by Yoga. It is not far off from *Sushupti*. That state is beyond description by words; it is to be experienced in the heart itself. Sans experience, the sweetness of the sugar-candy can not be understood; thus, without experience, the knowledge of the Self is useless. The whole world is simply the form of the endless Atman. If the *drisyas* and the ever changing outward objects of the mind are extinguished, the all-spreading, the all Supreme Being the Atman is itself experienced. Next, the desires for sense-objects disappear; next, the Self-lustre, the highest goal or end dawns; next, by the equality of *samadhi* and *asamadhi*, the Self becomes the solid, the highest blissful state, unimaginable even to Brahma and others. (1-55)

65. The story of Bhasa and Vilasa The description of the Sahya Mountain

“Rama, unless and until one gives up the ideas of ‘I’ ‘Mine’, destroys the mind by the mind, sees the Self face to face, like the Sun in the picture, the sorrow of the world will never go. Like the vast ocean, great calamities occur. The rainy season of samsara comes again and again. It is the cause of the confusion of waters, black-coloured by the black colour of the clouds and darkness, with confusion worse confounded. To prove this, I will narrate the story of Bhasa and Vilasa, two friends living on the peak of the Sahya mountain. This is an ancient story in the form of conversation.

There was a great mountain conquering the sky in height, the earth in plainness and in slope the nether world. Filled with innumerable flowers,

water-streams, protected by the Guhyas, and dazzling the eye with the lustre of the gems, the Sahya Mountain shines resplendent. It was full with the ores of pearls, brilliant with the walls of moonshine-stones, the forefront resembling the forefront of the elephant, with golden shores. It was flooded with flowers at one place, lakes at another place, filled with metals like Haritala, Manassila etc. at still another place, beautiful with the stones of gems, with sounds of the ripples of the rivulets, flutes of the bamboo forests, bright with the wind-sounds, bee-sounds, at still another place on the peaks with the dance and song of the heavenly damsels, full with the sweet sounds of different birds and beasts, splendid with the roars of clouds above and the songs of birds in the sky. In its caves, the Vidyadharas lived; above the caves the humming sound of the bees in lotuses was heard; under the caves, the huntsmen and women danced, on the forest trees the birds were singing. Its central place with gods, its foot-place with men and its downward nether world with serpents appeared like another world-house. The tops were inhabited by the Siddhas and the interior was full with ores of gems etc. Its chandana-trees with serpent-kings and its lower parts with lions were filled. Covered with the fallen flowers, full with flower-dust, turning round with flower-carrying winds, fine with flower-full trees, and particles of different metals, cloud-coloured, in the gem-full stony places, the *manduara* trees were approached by town-ladies for flowers. Covered with the black-cloud-dress, bedecked with soundless gems, the golden-coloured stone-ladies served as love messengers to the peak-men-lovers. On the mountain there were many trees bending with the burden of fruits; from the gem-full lakes, streams of

rivulets were flowing. The Sahya shone bright thick with the flowers of the mango-trees, with blossomed flowers of *ankola*, *punnaga*, *neelakomala* etc. varieties of trees at the ends of quarters. The Sun was covered with many creepers; the place was bright with the rays of gems, spread with the juice of the fruits of the Jambu trees, in the heaven-like beautiful northern side, joy-pervading, beautiful as heaven, great as the world of Brahma, equal to Kailasa, full with all kinds of riches, restful to the Siddhas and wide, there was the hermitage of sage Atri. In that hermitage, two great hermits, scholars and like Sukra and Brihaspati of the sky, lived. They lived in the same hermitage with their wives, who in due course gave birth to two sons by their husbands. They were Bhasa and Vilasa; like the sprouts of creepers, they grew up being friends, always accompanied by each other like the sesame seeds and oil, flower and fragrance. Like brothers and lovers, they have one mind only though two bodies. Like one having two forms they lived. With joy and contentment, with forms beautiful, they roamed in the hermitages like two black-bees in the lotus. They became young and were like the Sun and the Moon. Their parents, becoming old left their bodies like birds leaving the nest and went to heaven. The parentless boys, like two lotuses taken out of water became sorrow-stricken, dispirited and disdainful. They performed the funeral rites to the parents and were sorrowful. Even the great succumb to sorrows in the world. Then, like painted pictures they were motionless. (1-31)

66. The utter transitoriness of the world

Sorrowful and weak by penance, they were like trees in the forest unmoved. They separated

with each other. With dispassion, they renounced their riches and homes and lived alone like the deer separated from the group. Days, months and years passed by. Finally like trees in the pit, they became old. After a very long time, they met each other and talked thus :

Vilasa :— “How are you ? Bhasa, you are the life-tree’s great fruit, the Moon shining in the heart, and the nearest relative in the world to me. Welcome to you. Separating from me, where were you all these days ? Is your penance fruitful ? Is your mind free from worry ? Have you realised the Self ? Is your desire fulfilled ? Are you hale and healthy ?

Bhasa :— “Welcome to you, respectable soul. Luckily, I met you, How can one in samsara be hale, healthy and safe ? As long as one does not realise the Self, the desires for sensual joys do not cease, the ocean of samsara is not crossed and the other shore, reached how can I say that I am safe ? As long as one does not cut off all desires like one who cuts off the tree with a chisled axe, how can he be safe ? As long as knowledge does not dawn, equality does not prevail and the Self is unrealised, where is safety to any one muchless to me ? As long as there is no gain of Self and the nectar of knowledge, the wretched disease of samsara will be falling again and again on us. Passing over the stage of boyhood-seed, the youth-sprouts and the old age-flowers, the samsara-tree will be born again and again. From the dilapidated body-tree, the death-creeper with the old-age-flowers and relatives-weeping black-bees is born again and again. Again and again, the years innumerable appear in vain, juiceless due to the troubles and tortures, mean by birth as cattle and beasts, weakened by the enjoyment of the past good actions. Again and again, the

jivas move like worms in the body-mountain, full of sensuous enjoyment-serpents, avarice-thorns in the heaven and earth gaining action-caves. The nights and days appear again and again and disappear with small and big sorrows and with auspicious and inauspicious actions. The jivas destroy their longevity with their useless action-fruits and bad desire-leaves. The mind-ichor-mad elephant that drags out the discrimination-binding rod at the prop of Paramatma, love-lorn after the avarice-lady elephant and hence sleepless, runs fast and fast far off and far off. The desire-falcon that destroys the highest ends of life unnecessarily, that lives in the body-tree, in the heart-nest, always having the fickleness of the tongue is becoming stronger and stronger. Weak by useless actions, devoid of happiness; mean, more and more weakened by diseases, the longevity is reduced day by day. The face is becoming pale and dusty, with the dust of insults and reduced brightness like the lotus covered by snow. When the youth-water is evaporated in the body-lake the life-kingswan runs away to an unknown destination. From the life-tree shaken by the time-gust of wind and made weak, the pleasure-flowers and the days-leaves are falling quickly. The mind becomes immersed in the streams of the dark well-waters of illusion; the well is full with the pleasure-serpents and inner-sorrow-frogs. Full with all kinds of attachments, fickle and mean avarice flies high like the banner on the chaitya monument. The death-rat, living in the hole of endless time cuts into pieces the thread of the desire to live long, in the samsara weaving span. The worst life-river with the waves of the delight of youth, like the flow of the wavering group of swords, with the foam of desire and anger and with the whirlwinds of avarice and

miserliness, is flowing unhindered. The great river of the worldly affairs with innumerable arts and crafts with the waves of varied affairs, confused and confounded goes on running unabated. Innumerable streams of kith and kin, dear and near flow towards the endless deep sea of Time. The body-gem-piece in the mud-sea of destruction is drowning itself somewhere or other in every birth. Like the grass-piece going round and round in the whirlwind of the flow in the deep pit, the mind, famous for its evil deeds, bound in the wheel of woe and worries is turning round and round. There is no rest for the mind even for a second as it flows in the infinite affairs-waves, dancing with woes and worries. The intellect-bird falls unconscious bound by the nest of worries like 'I did it and am doing this; I shall do that too'. 'this is my friend; this is my enemy' - this dual-formed great elephant is cutting me into pieces as the elephant, the black lotus. The mind-fish, very very fickle grows abundantly in a moment in the great whirlwind of the waves of the river of woes and worries. Thus, with the idea of the Atman in the body, undergoing many troubles non-Atman the Jiva becomes dispirited. Fallen in innumerable joys and sorrows, beaten by the wind of old age and death, crawling in the world-mountain, these people like the juiceless dry leaves are becoming dust. (1-39)

67. The inner attachments, an examination of

"Rama, thus both of them in course of time attained salvation, gaining the knowledge of the Self, serene. So, there is nothing else than jnana to the rope-like binding mind to cross over the ocean of samsara. A small bird can not cross the ocean, but to the Garutman, it is very easy. Thus, to the ignorant

it is very difficult and to the wise and the discriminate, it is very easy to cross over the sea of samsara. The great souls, who sit firm in the *Chit* and those who are above body, look at the bodies of others from a distance just as the onlooker looks at the people from a distance. Even if the body is tortured or teased, there is no harm to the soul, the real form of *Chit* just as the driver of the chariot remains unaffected even if the chariot is destroyed. If the mind gets confused, the Pure Consciousness remains unaffected. If the water increases in the form of waves, the ocean remains unaffected. The water is unconcerned with the swan or the stone; the sick has nothing to do with the stone; thus the Self has nothing to do with pleasures. In the vast sea there may be mountains in the middle; the sea has nothing to do with them. In the same way, the Pure Consciousness has nothing to do with samsara. The water has nothing to do with the lotus in it; the Self has nothing to do with the bodies. By the association of the wood with water, the particles of the wood get stronger; thus, by the thought that both body and the soul are one, worries of the mind increase. By the wood-water relationship, in the water the reflections of the wood appear. Thus, with the body-soul relationship, bodies appear in the soul, the Atman or Self. The reflections in the mirror and the waves in water are neither true nor false; they are indefinable; thus, in the Atman the bodies also are in the form of indefinability. Just as the wood, stone and water, though cut into pieces, will not be sorrowful, the five elements constitute the body; they remain unharmed by their association with sandal-paste, scents etc. or with the death of sons, wives etc. and other sorrows. By the relationship of wood with water, the waters move

producing sound and words; thus by the relationship of Pure Consciousness with the bodies, they produce sound and movements. The phenomena of joy or sorrow are neither to the Pure Consciousness nor to the inanimate body but only to the ignorance; if it is destroyed, we remain only as *Chinmatras*. Just as in the combination of wood and water, there is no experience of joy or sorrow to either of them; thus in the combination of body and Pure Consciousness, there is no joy or sorrow to either of them in reality. To the ignorant, the world appears to be real; to the wise it appears to be false. The wood and water will have only external combination and never internal; in the same way, the desireless and the disinterested jnani will have only external joys and sorrows but never internal. Like the reflection of the wood in water, the water and wood will never become one and the same. Thus, the body and the soul will never become one. The Pure Consciousness is everywhere devoid of senses; the knowledge other than this, dualism, is false. By the thought of the big ghost, the big ghost appears; by the thought of sorrow, the sorrowless Self experiences only sorrow. Coaction with a lady in dream, the log of wood in darkness as ghost appear though there is no relationship; thus, by the imagination of the mind, the unrelated things appear to be well-related. Just as the combination of water and wood is false, the combination of body and soul is false. As there is no inner relationship even if the wood falls in water, there is no harm for the water; thus, the Atman remains unharmed and unsorrowful as it has no inner relationship. The Atman on account of its thinking that it is the body feels the bodily woes; if it leaves that idea, it is liberated, say the wise. The leaves, the water, the dirt, the sticks

that fall in the lake remain nearby but they have no mental relationship; so they have no sorrow; thus, though they are nearby, if the body, senses, mind and the Atman as they have no mental relationship, they become sorrowless. Oh Rama, as the cause for the tree is the seed it self, in the world for all beings the attachment to the mind is the cause of all illusions, old age and death. By mental attachment, the jiva in the world is immersed in *samsara*; by cutting it off, he becomes liberated. The mind with inner attachment has endless branches; without it, it is lost in liberation. The mind immersed in the sense-pleasures like the broken crystal linga is unholy; the mind not immersed in sense-pleasures is holy like the unbroken crystal-linga. Take it that the mind devoid of sense-pleasures even though it is in *samsara*, is pure, it is liberated; thus the mind quite immersed in sense-pleasures is though immersed in long penance and austerities is bound. The mind that is internally attached is bound; that is not, is liberated. Hence, internal attachment is the cause for *samsara* and liberation. The ship that carries logs of wood has nothing to do with the cutting, differentiating, good or bad or the water's movement, change, pure or impure qualities. One who has no inner relationship or attachment, though doing acts remains unaffected, having no sense of his doing them. In the dream-state, for fear of the tiger etc. one feels running away or hiding etc; thus though not doing any thing by the cause of inner attachment one is as good as doing actions. To a man of confused mind, in dream as well as in the waking stage there will be the experience of joy or sorrow; thus, if the mind is the subject, though the body does not do any thing, it can not but be the subject. If the mind is not the subject,

non-doing is quite evident as the mindless though doing things will not be attached to them. What you do by mind, you will get its effect; you will not if you do not do by the mind, because the mind is not the non-cause and the body is not, the cause. Non-attached mind is not the subject, though doing things it will not reap the fruit of the actions. One whose mind is attached to a lady of a far off place, does not feel the nearby heat or cold or acts thus, the mentally non-attached is not affected by the murder of a brahmin or the performance of the *Aswamedha* sacrifice; he gets neither the sin nor the good. One who is devoid of inner mental attachment experiences undisturbed joy. Whether he does physical acts or does not, he will have neither *kartrutwa* nor *bhoktrutwa*, neither the doership nor the enjoyership. The mind that does not possess inner attachment is the non-subject; it is liberated, Peaceful, fit and unattached. Therefore, to leave aside forever the inner attachment, the cause of all sorrows, is the only way of overcoming the binding factors appearing externally to the Atman remaining internally in all things and in all beings. Just as the white water, pure and crystal-like joins the waters of the Yamuna, as black as a black sword and becomes one with it, the mind without any defect of inner attachment, that attained its previous peaceful form from the stage of *samsara* and as pure as the sky, always becomes one with the Atman. (1-45)

68. Attachment

Rama :- "How does the attachment or association cause bondage? How does it make one attain salvation? How can it be prevented?"

Vasishtha :- "Rama, incapacity to distinguish *dehi* from *deha* (the soul in the body and the body) makes one rely on the body and have attachment with it is said to be fit for bondage. Determining by place, time, thing and division the endless reality of the Atman, forgetting the indivisible endless form of happiness and going in for the pleasures of the flesh with inner attachment is said to be fit for bondage. 'All this is the Atman; what shall I desire?' 'What shall I renounce?' this unattached state is the state of the Jivanmukta's body. 'I should not be the object for the divisible ego; there is nothing different from me; so let there be sense-pleasures or no in the false forms of bodies etc. I am always unattached, unassociated' this idea leads one to Final Emancipation. One is called unattached or detached who does not like giving up of actions, who does not do actions with the result in view and who possesses the idea of equality at the fruitfulness, or fruitlessness of the actions done, and who sacrifices the fruits of actions. Having always in view the idea of Self-realisation at any cost and being beyond joys and sorrows, one whose mind is never attached to them is called the jivanmukta, liberated while still living in the world. He is called the unattached who cleverly leaves the fruits of all actions in mind and not giving up actions. Disinterestedness or detachment stops all misdeeds. Hearing the wise words of the great, pondering over them and other such acts lead one safely to salvation without hindrances. Just as the thorny tree in the far off deep ditch grows abundantly, attachment and all-interestedness lead one to ever increasing sorrows. The state of the donkey, with ropes in the nostrils, compelled to carry great burden on back is the result of attachment. The state of the tree living only at

one place, bearing heat and cold is the result of attachment. Living in the hole of the earth, with a body teased and tortured getting confused is the result of attachment to the insect. With weakened body by hunger, trembling with fear of the huntsman's keen-edged arrow, spending days in misery and sleeping on the branch of the tree, the state of the bird is the result of attachment. Eating the sprouts or green grass-ends, shot dead by the cruel huntsman's troublesome arrow and leaving its body, the state of the deer is the result of attachment. Good people or sinful people, being born again and again as men, birds, beasts etc. is the result of attachment, manifold. Like waves in waters, the infinite beings coming and going with births and deaths are the results of attachment. Men, being born as inanimate objects like grass, creepers etc. is the result of attachment. Drinking the waters on earth and growing on it in the form of grass, creeper, bush or shrub is the result of attachment only. With numerous dangers and losses, spread in and out the river of samsara is the result of attachment. It is of two kinds, *vandya* (praiseworthy) and *vandhya* (barren, useless); the first is that of the knowers of Self; the second is that of the ignorant; everywhere in all. That which is born of Self-knowledge and discrimination and which is devoid of samsara is of the first kind; its opposite, devoid of self-knowledge and discrimination and too much attachment to samsara is of the second kind. By the influence of the first kind only, Lord Vishnu, the wearer of the conch, the wheel, the mace etc. is ruling over the three worlds with different acts. So the Sun-God, with no prop, continues his journey in the sky every day unabated. Due to this attachment only, Brahma creates the worlds anticipating the

attainment of absolute rest and highest salvation without the body at the end of the Mahakalpa. Due to this respectable attachment, Iswara acquired body attached to the love of Gowri, a playful bondage, though he was adored with the sacred *vibhuti* dust. Due to this only, the worlds of Siddhas firmly established in the Brahman and the other worlds like the nether world lie before the forefront of the Brahmanda. Due to the influence of this the Mahaloka, Jnanaloka, the Tapaloka etc. have existence, with the machinery of the body, devoid of old age, death etc. Just as the falcon flying high falls on the putrified dead-bird for meat, the vandhya attachment makes one fall down by false appreciation of ephemeral beauty for the petty pleasures of flesh. It is only due to attachment, the wind blows; the five elements exist; the worlds go on; gods in heaven, men on earth, serpents in the nether world, and the demons as mosquitoes in the Brahmanda-fruit (udumbara), infinite number of beings in the world arise, dance with joy, fall down miserably and perish like waves in water and the sprinkles of streams. It is due to the attachment that as the principle of the big fish eating away the small fish, the big men harm the weak and the multitudes of people dull and senseless, like dry leaves in the sky roam aimlessly blown off by fate-winds. Due to this, the wheel of stars go round like the numberless mosquitoes in the trees and streams in the nether worlds. Due to this, the Moon does not leave the body teased by rise and fall and made weak, becoming a ball to the boy of time, though scorned by the black spot in it. Due to the influence of this, the groups of gods like Indra whose mind became stiff and a great sore, that should be operated upon and removed, even though causing them great pain does

not do so. Rama, this peculiar world-picture is painted on the wall of *Chidakasa* by an unknown painter due to the *vasana* only. This world-painting or picture with the colour of the attachment of the mind in the vacuum-sky is all-false. Just as the flame of fire eats away the dry grass, avarice (*trishna*) eats away the bodies of those who indulge in *samsara* with too much of attachment. Just as the drops of water in the ocean, the particles of sand in a sandy desert, none can count, the innumerable births and deaths of innumerable bodies of those who are too much attached to *samsara*, to sensuous pleasures and to the world none can count. One may count the number of water-drops-pearls of the necklace of river Ganga (the number of pearls in the form of water-drops on the long creeper of the great Ganges flowing from the top to the foot of the Meru Mountain), but none can count the number of births and deaths to the worldly attached souls. It is for the sake of the worldly-minded innumerable souls that the hells Rourava, Avechi and Kalasutra etc. with flaming fires, branding sword-edges were constructed permanently. The worldly sorrow-stricken dry sticks-like multitudes of people are food for the fires of the hells, expanding with spreading flames. Innumerable sorrows of the world are created only for the worldly-minded and sensuous pleasure-lovers. Just as the rivers full of waves flow towards the sea, innumerable sorrows of the world flow towards the worldly-minded sensuous-pleasure-mongers. It is ignorance, *avidya* that spreads this variety of sorrows; it is in the form of mind's attachment with a very burdensome body, causing births and deaths to beings. Just as great rivers become greater in expanse in the rainy season, by detachment all riches earthly and ethereal increase. The inner attachment to senses is coal; the inner

detachment is nectar. By inner attachment the jiva becomes burnt to ashes just as the tree that allows the fiery grass becomes burnt when it catches fire. The detached mind ever peaceful everywhere shines like the endless sky. Such a mind is as good as non-mind and gives everjoyfulness. He is called the liberated, who possesses a mind having the view of knowledge, having destroyed its own ignorance with the destruction of sensuous pleasure-mongering and who is quite detached. (1-53)

69. The glory of peacefulness

Rama, though ever doing ever so many actions and be with all and having been immersed in many unforbidden deeds, the man of discrimination should control his mind thus :

He should not think of the actions of future achievements, of past actions, present things, of the sky, of things beneath, the middle, above, in the quarters, creepers, external physical things, women and children, the sensuous things, in the things spiritual, the praana, in the head, the cheeks, in between the two eyelids, nose-end, face, eyes, darkness and light, in the sky of the heart, the waking, dreaming and the sleeping stages, *sattwa*, *rajas* and *tamas*, in the combination of the qualities, in the group of actions, *avyakta*, the cause in the beginning, middle and end of creation, near, far off, in front, in the multitude of things, names and forms, the jiva, in *sabda*, *sparsa*, *rasa*, *rupa* and *gandha* (sound, touch, form, taste and smell) in the joy, illusion etc. coming and going, the knowledge of the past, the future, long life and the siddhis—on none of these, the mind should be immersed, or attached. It must rest in *Chinmatra*, the witness to *Buddhi* and must be immersed in Eternal

Bliss, the form of *sat* and *chit*, devoid of the joy of senses of all kinds. Being firm in the Brahman, attaining the idea of the Brahman, devoid of attachment, the jiva may or may not indulge in the affairs of the world. Just as the sky has nothing to do with drops of water, the jiva interested only in the Atman may or may not perform actions; he has nothing to do with its fruits. Or, leaving aside the witness of *buddhi*, being peaceful and the form of *Chidghana*, like a brilliant gem, the jiva may shine resplendent being firmly established in the Atman. Rama, the jiva, who is not interested in the fruits of actions, who take repose in the Atman, ever and anon, due to the absence of ignorance and desires and vasanas attachment though doing acts, not reaping their fruits, keeps the burden of the body till the *prarabdha* is nullified. (1-12)

70. Asangavikalpopadesa, unattached, undisturbed mind, the glory of

“Rama, the broad-minded, the enjoyers of the joy of immersion in detachment though do things, will have no fear, no sorrow and no worry. Even in the highest calamities like the loss of all riches, great insults, one who is unconfused and full in mind with the Brahman shines bright like the full Moon. Just as the paste of the *kataka* seed clears the water of all dirt, the pure mind of the one, devoid of desire for sensuous things and devoid of sorrow of all kinds pleases all people. The ever-immersed in the Atman, though vascillating some times, he is always at rest. Like the reflected Sun he may appear as confused outwardly, but is not at all inwardly. The enlightened, the knowers of the Self, the enjoyers of the Self and the men of knowledge appear outwardly a bit wavered but inwardly

they are as firm as the Meru Mountain. The white marble stone does not change its colour with a white flower, the mind that tasted the joy of Self will not be influenced by the worldly joy or sorrow. Just as water does not enter into the lotus, the absolute enjoyer of joy, the knower of Jiva and Iswara and the immerser of the mind in Satchidananda will never be harmed by his view of samsara. The Jiva attaining the knowledge of the Atman, devoid of all creations, either in meditation or non-meditation becomes immersed in the meditation of the Atman, he is then called *Swasakta*, immersed in the Self. As the jiva is swasakta, he becomes *asakta*. Only with Self-knowledge one becomes *asakta*, not otherwise. If one is in sleep in the waking stage, then the Jiva becomes eternal, non-dual and immersed in the Self. With the reduction of all the sixteen *kalas* the Moon on the *Amavasya* day joins the Sun and becomes one with him; thus, the jiva who is strong in the waking state in sleep becomes the form of the sacred Sun God. Sleeping in the waking state is the quite quiet state of reduced mind devoid of creations. Such a man, though doing daily duties, will never be dragged by the rope of joys and sorrow. Attaining the state of sleeping in the waking state itself, attending to the affairs of the world, one who is like a machine toy never feels joy or sorrow. The power of ego causes sorrow pertaining to likes and dislikes; but when the mind attains the state of the Atman, how can any thing at any time trouble it? The waking-sleep state or sleep-waking state, the egoless state gives one happiness of one who is a jivanmukta unharmed by actions. Attaining that sleeping state while waking, do or do not do actions as they fall on you by *prarabdha*, the acts fit for *varna* and *ashrama*. The *jnani* never takes delight

either in doing acts or renouncing them; but being a knower of Self, he does things as per his past *prarabdha*. Even if you do acts in that state of sleep in waking, you are not the doer; but if you are of attached-mind, you will become the doer though you do not do. Knowing this, do as you please. Just as the child with no desire or thought of any thing plays on the cot, you also with no desire or thought of the fruits of your actions, attend to your affairs. The jiva, who is devoid of sense-pleasures, the stayer in the Brahman, the sleeper even in the waking state, the man of Self-realisation is not the doer (subject) of the actions. In that state, the Jnani having no vasanas in the mind, like the Moon with nectar, becomes serene and cool. He becomes very lustrous, full in perfection lives in all states with perfect equality like the mountain which remains in all seasons quite firm and stable. The mountain full with grass and trees and bushes appears outwardly as moving by wind; but really it does not move; thus the jnani appears to be moving or worrying outwardly but inwardly he will never shake. Attaining that great state of a great Jnani, throw off your body at once sinless or live like a mountain for long. If this state is firm by practice, the jnanis call it Tureeya. In this state, one is immersed in all-joy, with no obstacles always devoid of mind, he attains all-perfection. He is very favourable to all, full with joy and looks at the world unconcerned, as if it is a child's play. Such a jnani devoid of all sorts of fears, woes and worries, will never again fall in samsara. Such a holy, Self-realised genius smiles at the world looking at it like the one from above looking at a down-trodden fallen man. In the peerless state of Tureeya, ever blissful, the jiva attains absolute Bliss. Far far above the

state of Ananda, if this state also is passed, one attains the far above the state of tureeya. Then, that great soul, the Mahatma, with completely destroyed attachment, vasanas, ropes of actions etc., like the salt crystal in water, dissolves in his own Self and becomes the all-blissful Atman himself. (1-33)

71. The agony of samsara, worldly life

Rama, up to the state of Tureeya the jivan-muktas or the Vedas speak of or experience in the Absolute oneness. Above it, the subject is not that of the jivanmuktas or the Vedas; just as the sky is not the subject for men. That absolute state of repose is the farthest of all states; it is the end of Videha-muktas just as the sky is the end of the wind. The knower of Self for some time in the sleep-waking state experiences the world and later experiences the Tureeya state attaining Absolute Bliss. The knowers of that state above the tureeya, attain that; you also attain that state, which is beyond the pairs of opposites. Perform your duties being in the sleep-waking state, then you will not have loss or gain, growth or fall like the Moon in the picture. Whether the body is weak or strong, whether your knowledge is firm or not, never be deluded because those qualities are only those of the body. Whether it falls or stays, you are unaffected. Whatever be its state, you must try for the stability of your knowledge of the Self. You are able to know that eternal state of the Brahman; you are able to attain the Atman, be ever sorrowless and in the glory of salvation. Just as the sky in the sarat shines sans darkness and sans clouds, you are shining leaving aside your likes and dislikes and attaining the glory of the Atman. Just as the Yogi who attained the power of going in the sky-way will

not prefer walking on the ground; your mind is full of the knowledge of the Self; it will never demean itself stooping to mean things. Only the Pure Consciousness exists in the whole brahmanda; it is indivisible by place, time, thing etc. Hence, be devoid of the illusions 'this is my body; this is my money' etc. The name of Atman or Brahman to the nameless, formless all-spreading Paramatma is only for *vyavahara*; Paramatma in reality has no name or form. Just as the waves are nothing but water and the ocean is nothing but water, every thing is the Atman, the Earth, Wind etc. are not different from it. Wherever you see in the sea, you see water only, thus, wherever you see in the world, you see only the Atman and nothing else. Then, where is the scope for thinking "this is my body, this is my money"? Who are you in the bodies? In them what is it that is related to you? What is it that is not related to you? What is the reality of both? In reality, there is neither duality nor body. Just as there can not be any friendship with utter darkness and the Sun, there can not be any relationship for both dualism, body and the Atman. Even if there is power for dualism, there can not be any relationship between the all-expansive Paramatma and the apparent bodies. There can not be any relationship between shadow and Sunshine, so is the case with darkness and light; thus the body and the Atman. How can there be affinity with coolness and heat, of opposite qualities: Thus, the body and the soul can never be related with each other. To say that the inanimate body and the animate Chaitanya are one and the same and they merge with each other is to say that in the wildfire, there is the sea; it is ununderstandable. In the illusion of the mirage, with the clear knowledge of the Sunshine, one

realises that it is a mirage and not water; thus, with the knowledge of reality, the falseness of wrong notions will be realised. The Atman, the real form of *Chit* is Pure, Eternal, self-lustrous, and changeless. The body is transient, filthy, made lustrous by some thing else and full of changes. So, it can not be related with the Atman. The body moves by the life-wind; grows by food, water etc. So, it has nothing to do with the Atman. Even if duality is taken for granted, there can not be any relationship between the body and the Self. Then where is the scope for creations in non-duality? Even if the power of *dwaita* is accepted, it will be evident that there is another power, which can not be different from this; if it is an inanimate thing, it will be false like the shadow and the Sunshine. Therefore, there is no bondage or liberation anywhere to any one. Rama, keep the idea that the whole world is nothing but the Atman full of Peace, firm in your mind. 'I am safe; I am happy' such ideas are wrong notions; if you are a believer in these ideas, sure you will be immersed in sorrow forever. The relationship between the Atman and the body is the relationship between the mountain and the grass, the stone and the cloth etc. Just as there is neither any connection nor relationship between darkness and light, there is neither connection nor relationship between the body and the soul. The merger of heat and cold, inanimate and animate can not be possible even in imagination; such is the body and the soul's merger. The body is moving, coming and going by the power of the life-wind, the entrance of which into the sinews produces sounds. Just as sound is produced through the hole in the bamboo stick, the life-wind that enters the neck-hole creates sounds like *ka*, *cha*, *ta*, *tha* and *pa* etc. Thus, the

movement of the eye-ball by the life-wind is the cause for the work of the eye. Thus, all the senses move by the All-Witness, the Atman only. The power of the Atman is evident everywhere in the sky, in the stone, in the wall; like the reflection only in the mirror, it is evident only in the mind. By its own *vasanas*, wherever the mind-bird goes leaving the body-nest, there the experience of the Atman is felt. Just as there will be fragrance where there is a flower, wherever there is mind, the Atman will be. The whole sky though all-spread, reflects in the mirror; thus though the Atman is all-spreading, it appears only in the mind. Just as the low area is the place for water-stagnation, the mind is the place for the Atman. Just as the Sun spreads the light, the world is spread by the Atman; the reflection of the mind also is done by the Atman. Hence, the All-mind (Brahma) is the cause for the creation of all beings. As the Atman is beyond all, it is the cause in the form of reflection, and non-cause in the form of its Pure Form. The cause for the mind, which is essential for the creation of the mind is non-enquiry, ignorance and stupidity. By the illusion of accepting evil *samskaras* and the changes of the mind, the cause of delusion, the Atman takes on itself. Just as in the Sun, there is the darkness of Rahu, though impossible, birth and death are found in the Atman, due to ignorance. Thus, the mind, the cause of all evils is destroyed by the real Self-knowledge, like the thick darkness by bright light. Realising that due to the mind, ignorance the cause of *samsara* is born, the right-minded must ponder over it. The mind is called *Jiva*, *antahkarana*, *chitta* etc."

Sri Rama :- "Sir, kindly tell me how the signs of the mind have become established."

Sri Vasishtha :- "Rama, all things are born from the all-mind, the one form by the practice of oneness with the Atman like waves from water. Like the water of the ocean in the moving waves, the Atman in the form of movement exists here and there in the form of reflection; The water that does not attain the state of waves, remains stagnate without movement. In some things the stones etc. having no movement exists in themselves. But men etc. like the foam in liquor are fickle with actions. In all the bodies, in those forms, there is the all-comprehensive power of Paramatma. Thus, the Atman by itself has existence in the form of created ignorance, in sound sleep as well as the Deluge. That ignorance is called Jiva adorned by the Atman in the state of reflection. The jiva in the world is the elephant in the cage of illusion full of attachment. By acquiring life, it is called Jiva; thus by becoming egoistic it is called ego, by determining it is called *Buddhi*, by having *samkalpas* and *vikalpas*, it is called mind; it is called *Prakriti* for being the cause of the mind and the body, it is called *deha* as it grows, it is called *joda* by the excess of ignorance and is called *Chetana* by the importance of its *Chaitanya*. The mind-ness, in between ignorance and its Witness, devoid of the idea of Paramatma, by becoming many gets the signs of *jiva*, *Buddhi*, *Chitta*, *Ahamkara* etc. Thus, the form real of Jiva is elaborated in the *Upanishads* like the *Brihadaranyaka* as 'the Atman by the actions of breathing etc. is called *Prana*, by speaking tongue and by seeing the eye.' The ignorant, the idiotic fools, bad logicians, deluded and deluding others are interested only in these names. In this way, the jiva is responsible for samsara but not the body, mute and poor. Of the two, the depending and the depended, if one falls,

the other automatically falls. But, the Atman will never fall with the body. The leaf dried up falls but the juice will never as it lives in the Sun; thus when the body falls, no body's Atman will ever fall or be destroyed. If the body is with vasanas, the Atman will be in it; if it is devoid of vasanas, it will be in the *Chidakasa*. The fool who thinks that with the body, he is also destroyed, he is utterly deluded. The jiva with the ruin of *upadhi* in full remembers his real form of the Brahman, attains endless joy. The destruction of the mind is the destruction; that is salvation, it is said. It is false to say that the jiva is dead; he is destroyed.' He comes with different bodies in different times and different places again and again. 'This is dead; this is born; he is joyful; he is sorrowful' - such creations are made by jivas, covered by time and place drifting away in the waves of the death-river of the world. Just as the monkey goes from one tree to another, the jiva with vasanas goes from one body to another body. He leaves that also and goes to still another; He does so in different places and different times. By their own vasanas, which make jivas live in samsara for long, the jivas are carried by fate from one place to another, just as the fickle servant-maid takes the boy from one place to another place. Bound strongly by the ropes of vasanas, like the caves of the mountains dilapidated, becoming old by several severe sorrows, the jivas are ruining their own lives. The jivas by the various vasanas of their mind becoming weak and reduced in the strength of the body, experiencing the pains of poverty and sorrows, in states miserable and burdensome, falling from the female organs in different births, with lives unbearable due to diseases, difficulties and drudgery fall in hells many times for long periods of time."

Then the Sun set; the assembly was adjourned for the day to enable all to perform their duties of dawn. All saluting each other parted company; spending the night happily; they gathered the next day with the rays of the Sun. (1-72)

72. The Nature of Salvation

“Rama, you are not born with the body; you are not destroyed by the destruction of the body. You are in your Self spotless; you have nothing to do with the body. With the breaking down of the pot, the fruit in the pot will not; if the pot is destroyed; the sky in the pot will not be destroyed. With one the other goes is wrong and false. The perishable body perishes; the imperishable Atman will never. One who says ‘I am ruined with the ruin of my body’ is a fool. The detached mind horses etc. will have nothing to do with the chariot (or the cart or the bus) or the ropes; thus, the Pure Consciousness has nothing to do with the body or senses. The same relationship between the mud and pure water in a lake, is the relationship between the Atma and the body with senses. The traveller will have neither attachment nor sorrow at leaving the road on which he travelled; in the same way, the body and the soul have neither attachment when they are together nor sorrow for separation when they part with each other. Just as ugliness, fear and illomen are created around the betala for the boy, joy and happiness are vainly created in the Atman. From the wood of the same tree, a good variety of dolls may be carved; thus, from the mixture of the five elements are created all sorts of men, women and children. In a bundle of sticks, one finds only sticks and nothing else. Thus, one finds in the body only the five elements and nothing else.

Oh, foolish people why are you falling a prey to joy and sorrow in the mixture, confusion and destruction of the five elements? It is a great wonder what foolishmen find as great in the mean admixture of the five elements calling by another name ‘woman’, the fire of sensual enjoyment like crickets falling in the flames of fire? The elegance, beauty and fascinations of the body are pleasing only to the ignorant but the wise find in them only the five elements. If two dolls carved from the same stone are mixed together, there will be no attachment for each other; thus the mind and the body, when mixed together, there will be no attachment. If figures of mud are joined together, they will have no mutual attachment; thus, the combination of *buddhi*, *indriyas*, *manas* and the Atman, how can there be attachment any? Just as two stonemade dolls have no love or hatred, the body, the senses, the Atman and the five life-winds should have no mutual attachment. Why weep for them? Just as the waves make the grass born at different times and places meet at a place, the Atman joins the five elements at one place. Just as the pieces of grass meet and separate in the waters of the sea, the beings, the cattle etc. and the five elements are meeting and separating from the Atman. The Atman in the form of *Chitta*, the mind makes the five elements gather at one place just as the ocean in the form of whirlwinds makes the pieces of grass and the sticks join together in the stream only to separate. Just as water by movement becomes filthy and in course of times turns out to be pure, the Jiva also realising by Jnana, leaves aside the sense-objects and becomes the Brahman himself in due time. Just as the sky-roamers look at the earth from above, the Jiva also at the time of enlightenment looks at the body separated by the five

elements. That Jiva who is above the body looks at the five elements separately becomes birthless and shines bright like the Sun. Just as the drunkard after the drunken state regains consciousness of the previous things, the Jiva sees the Atman after the *pramana prameya* and the *pramata* ideas vanish. By the confused and confounded waves, the waters of the ocean appear doing actions, the Atman appearing as the form of the things is doing all actions. The knowers of this, the enlightened, the dispassionate, the sinless and the *jivanmuktas*, the great souls live in this world here and there. Just as the waves of the ocean having gems and rubies under them but quite disinterested in them they look to their own affairs. Thus, the great souls, devoid of vasanas attend to their affairs quite dispassionately. By the lots of sticks on the shore, the sea, by the dust the sky will not be dirty; thus, the knower of the Self is not filthy, though engaged in worldly affairs. Just as the ocean is neither attached nor detached to and from the coming and going of waves pure or impure, good or bad, the *Jnani* also is neither attached to nor detached from the pleasures of the world. He knows that the things of the world are the creations of the mind only and the glory of the Pure Consciousness, bent towards the sensual pleasures. Every thing including ego, the objects of all times, the relationship between *drisya* and *darsana* all is the expansion of the mind. The *drisya* that is under the control of *drik*, that is in between *drisya* and *darsana*, is not either *sat* or *asat* and hence unfit for joy or sorrow. The Atman in the form of *drik* is far from attachment. Where is the need for joy or sorrow? Is the cause for your joy or sorrow is truth or untruth or truth-untruth? What is untrue is false; there should be no joy or sorrow for it. What

is true is ever-available. Why sorrow for it? What is truth-untruth? It is self-contradictory; so it also is false. What for is your illusion now? Give up falsity worship the true. One who is firm in truth will never be deluded. It is the Atman that shines resplendent in the form of the mind by the infinite expansion of the relationship of *drisya* and *darsana*. The utter happiness in the form of experience relating to Paramatma, the result of the relationship between *drisya* and *darsana* and the great happiness consequent to the rejection of the difference in *upadhi*, both are the indivisible Brahman. The Brahman is full of experience; it is the essence of experience it is said. The great experience of happiness, that is the highest derived from the relationship between *drisya* and *darsana* results in *samsara* to the ignorant and salvation to the wise knowers of Self. It is said that the body of the Atman is the happiness in the relationship from the *drisya* and *darsana* in the form of experience. That happiness when coupled with the senses or objects is bondage; when it is devoid of *drisya*, it is *moksha*, liberation. If the experience or happiness is devoid of changes and devoid of expansion and contraction, it is called Liberation. The experience between the relationship of *drisya* and *darsana* is the Brahman, the indivisible complete form of the Brahman. Experience the joy, that is devoid of *drisya* and *darsana* and become liberated from the shackles of *samsara*. By immersing oneself in one's real form, the sleep-waking state vanishes and the real state of the Self dawns. Thus, one attains the state of *tureeya*, that is liberation. The *jiva*, devoid of *drisya* and *darsana* but with the mind engrossed in *paramatma* will get this state. In the *tureeya* state, the form of liberation the Atman is neither *sthula* nor *sukshma*, big or small,

direct nor indirect, chaitanya nor jada, sat nor asat, neither ego nor nonego, neither one nor many, neither near nor far off, neither powerful nor non-powerful, neither easily accessible nor inaccessible, neither all-pervading nor all-form, neither a thing nor a non-thing, neither with the five elements nor the form of five elements; but all that took the form of drisya is the mind itself. The Atman that is beyond mind is nothing is not true; one that looks at the world really, all is the form of the Atman. The whole world is full of Atma; there is nothing which is not the Atman. The Atman in the earth, water, light, wind and the sky assumes hardness, liquidity, lustrousness, movement and emptiness and bearing the all-form behaves like an actor on the stage. Without *Chaitanya* there will be no power to things. The word 'I am different from the Atman' is the madman's statement. It is Atman alone that is all countries and all times, the endless *kalpas*, innumerable brahmandas that entered in the middle and the coming and going, the forms, etc. of the jivas in them. Here is nothing else in it. With such a fixed mind, being beyond it, become one beyond the world. (1-47)

73. The Self

Those who know the value of *Chintamani*, the touchstone, the touch of which makes every thing gold, attain it somehow or other; those who know the value of liberation will attain liberation naturally by self-enquiry and rejection of dualism. Rama, I will now tell you how you can acquire divinity and the knowledge of Self easily. Hear carefully. "I am the endless sky; I am the unlimited quarters; I am the above, the below, I am the gods, I am the demons; I am the heaven and other worlds; I am the light of

the Moon etc; I am the vista of clouds; I am the Earth and the Seas, I am the dust, I am the Fire, Why thousand words, I am the whole world. In all the three worlds, I am the only Atman, the only Reality. I am not the small entity, the body. Different from me there are no bodies. I am the real form of all beings. I am the One and the only One. There is no dualism in me." Pondering over like this, with firm determination, realise that the whole world is your self. Then there will be no joy or sorrow; you will be above them both. When the whole world is full of the Atman, what is yours and what is not yours? Whatever falls on the knower of Self, it is not different from him; therefore there is neither joy nor sorrow for him. If he has them, he will be a worldly man not Chinmaya. The two following egos are pure, great, givers of knowledge and Salvation, The first is the ego 'I am more *sukshma* than the sky, the above or beyond of all, I am the real form of *Chit* the Atman or the Self'. The second is 'I am all'. There is a third kind of ego 'I am the body.' This gives no doubt happiness but never Peace. Rama, give up these three egos and concentrate on the residue, the Full Chinmatra, the form of egolessness, and immerse yourself in that idea. In spite of the fact that it is beyond every thing, above all powers, making the whole world full by its power of illusion or delusion, the Atman, self-luminous shines resplendent. Rama, realising that you are the ever rising, ever shining Atman by experience leave aside for all times the knot of the heart, full with the vasanās of the body, etc. The Atman is realised, not by the standards of doubt and word-sound, but by practical experience. The Atman, by rejecting the drisya and the darsana and the upadhi, is the all, the all in all.

The Atman is neither sat nor asat; neither an atom nor a big mountain; it is not the satya-satya in between sat and asat. But, it is the all, all in all. 'It is the Atman' say the wise, but really it is beyond word and expression. As there is nothing different from it, see it everywhere that is changeless, nirvikara. 'This is the Atma; this is Anatma' this division is the very creation of the Atman by its power of illusion in itself. The illuminating Atman is existent everywhere at all times. As it is too small as well as too great, it is not within the reach of the men who are of the opinion that the body is the soul. Though the Atman is in every thing that is created, it appears clearly in the mirror of Puryashtaka (lingasareera) naturally reflecting in the form of Jiva. Though the wind is everywhere, we feel it with the help of the fans; thus, though the Atman is in every thing, it appears in Lingasareera and evident by ego it is being experienced. Being the form of Chit, the Atman, the all-pervading, is not only in the body is wrong. It is in all. If there is the wind, the dust-particles fly; if there is light there is lustre, thus if there is lingadeha there the jiva appears. As the Sun rises in the east, people will have the desire to attend to their affairs, thus the all loving Atman appearing causes desire for enjoyment in the lingadeha. All actions are for the satisfaction of the Atman. When the Sun shines, when people do not perform their duties prescribed, there will be no loss to the Sun, thus when the body falls doing or not doing its duties, the Atman will never be at a loss. The only Atman that is of all the beings is never born, it is never dead; it never accepts, never rejects, never desires it is never bound and never liberated. Due to ignorance, if Anatma is considered as Atma, like the illusion of the rope as

serpent, if the body itself is considered as Atma, it always gives sorrows. The Atman is never born because it has no beginning; the thing that is never born will never be destroyed. It does not desire something else than itself; there is nothing except it after all. As the Atman is never divisible by place, time etc, it is never bound. What is liberation to the one that is never bound? Therefore, Atman is beyond liberation. The Atma of all is the same. It is only due to utter ignorance, fools weep. As you know now the whole history and mystery of the Atman, do not weep like a fool. So, the really wise man should leave aside both the creations, bondage and Liberation and staying ever in the Atman must behave like a machine calm, serene and peaceful. Liberation is not in the sky, on earth, in the nether world and is nowhere; pure enlightened mind is Liberation. The great enlightened souls said that the self-destruction of the mind, due to its disinterestedness in the desired things, is liberation. Rama, man will be dreaming of liberation through devotion etc, dispirited and dejected as long as he does not get Self-realization, pure and perfect. When the mind, enlightened and achieved the state of the Brahman, even if ten mokshas are offered, it does not care; then does it mean that it desires one? Rama, leave off the foolish creations that this is 'Moksha' this is 'Bandha' be the greatest renouncer and the greatest form of Liberation. Destroy all vikalpas, hindrances; get rid of all inner attachments, acquire the highest glory ever effulgent and rule over your vast kingdom, surrounded by the ocean dug by the sons of Sagara as belt. (1-40)

74. The Glory of Dispassion and Renunciation

Rama, just as one, who is separated from his

sweet wife and children gets an ugly face and a weak body, the Self when it is far away from its reality, the varied creation and different bodies are created. Though the dose of intoxicated liquor is small, the power of its madness is great, in the same way the ego is small, vast illusion is created in the form of varied bodies. Due to excessive Sunshine, water is born in the desert sands in the form of mirages. Thus, the illusion born of the Atman's different idea, with its evils and changing nature created the vast world. The Atman-sea appears with the waters of falsely created names and forms and signs like *manas*, *buddhi*, *ahamkara*, *vasana* and *indriyas* (mind, intellect, subtle mind, ego, subtle desire and senses). That which ponders over things is called *manas*, that which thinks is *Chitta*, that which is fond of is ego-these are formed. These are different names of the inner mind (*antahkarana*). So, the difference between Chitta and ahamkara are *namesake*. That which is chitta is ahamkara; that which is ahamkara is chitta. To say that ice is different from whiteness is false, thus, to say that chitta and ahamkara are different is false. With the destruction of the cloth, its whiteness also is destroyed. Thus with the destruction of ahamkara, the mind also is destroyed. Leave aside the mean desire for *Moksha*, next the idea of bondage and the attachment to money, sons and other things and finally destroy the mind with your discrimination and dispassion. With the desire to have *moksha* in the mind, one must know that the mind is expanded by leaps and bounds. When the mind takes recourse to *manana*, pondering over, gradually it takes the form of the body and causes constantly evils only. Rama, the Atman is beyond all things and is spread in all beings. Then what is *bandha*, bondage and what is

moksha, liberation? So, make your mind devoid of *manana*, thinking or pondering over. The life-wind is of the nature of movement; hence when it enters the wretched body, its limbs-leaves, the hands, feet, tongue etc begin to move. Just as the wind moves the leaves of the tree, the life-wind makes the limbs move. The all-expansive Chaitanya will never move or get moved by any thing. Like the mountain that never moves, the Atman never moves. Just as light makes the pot, the cloth etc appear clearly, the Atman by entering in the form of reflection all beings makes shine innumerable Brahmandas. When this is the truth, how foolish people do get the wretched ideas 'these are our bodies; these are our limbs; these are my riches, kith and kin' - the givers of all-sorrow, the result of false attachment? Thus in the body, quite different from the Atman, having quite opposite qualities, the actions full of subjectivity, enjoyability, knowability due to false ideas born of the waves of ignorance-attachment etc., are occurring. Just as the mirage is born due to the absence of the knowledge of Sun-heat, due to lack of knowledge of the Self, the ideas 'I have come; I am the doer; I am the enjoyer etc are born. Just as the mirage attracts the ignorant deer, the ignorance attracts the proud, pleasure-mongering mind-animals. Just as the pariah lady, when her identity is known runs away from the Brahmins, if the ignorance is realised, it runs away. Just as the mirage is known as waterless, the deer will not be attracted by it. Thus, the knower of ignorance is not deceived by it. Just as the darkness disappears with light, the *vasanas* disappear with knowledge. Just as the dew-drop gets evaporated with heat, ignorance gets destroyed by knowledge. Just as the lion breaks away the cage and gets liberated, the realisation that

the inanimate body gets nothing by worldly pleasures destroys the filth of the mind, the desire. If the retinue of desire, attachment to body etc is driven away from the mind, like the full moon, man becomes pleasing to all. Like the mountain washed off by rain, he becomes cool and attains peace like the beggar, who attained a kingdom. Like the sky in the sarat, the face of the knower will be very bright; overjoy full, he will outstretch himself like the ocean at end of the Kalpa. Like the cloud in the sarat, after the end of the rainy season, he lives sans confusion; like the ocean, he will have inner peace. He becomes very courageous and stable, like the Meru. He shines with the goddess of peace like the fire with the stoppage of the fuel. Like the lamp without wind, he will be at Peace within; he will be like the drinker of nectar, over-contented. Like the lamp in the middle of the pot, like the fire in the middle of the flames and the very lustrous gem, the knower of the Self shines. He always looks to the Self, the soul of all, the all-expansive, the Lord of all, the Leader of all, the form of all and nirakara. He smiles at the days when he was moved by the arrows of Cupid. The knower who left for good the sense-objects and sex-pleasures, attachment, ego and mental sorrows, takes immense pleasure in the Atman; becomes Full, Pure-minded. The knower of the Self, who dried up the mud of kama, desire; the destroyer of the illusion of bondage, who is beyond the joys and sorrows of the pairs of opposites, the reacher of the other shore of the ocean of samsara, the highest and the greatest reposer in Self, the possessor of the unattainable, above all, and impossible, who does not come back, the adorer of the kingdom of salvation, man of perfect character in word, mind and deed desires nothing. All will be

pleased with his behaviour and character. But he is neither pleased nor displeased with any thing. He neither gives, nor takes; he neither praises nor blames; he never sets or rises. He is neither pleased nor displeased. He is neither joyful nor sorrowful. The renouncer of all things, *upadhis*, and the desires is called the *Jivanmukta*. Leaving aside all desires, Rama, like the cloud after pouring forth rain be calm and silent by mind. The happiness that is derived from a Moon-like cool absolutely desireless mind can not be attained even by the tight embrace of the most beautiful young lady. The happiness that is derived by desirelessness, that cools down the entire world can never be achieved even by hanging the Moon round the neck. With mind absolutely desireless and verily broad and with Peace, the shining glory of the knower of Self is by far superior to the glory of the Spring Season; full with blossomed fragrant flowers and fine foliage. The coolness of desirelessness and dispassion can not be attained even by the mountain of snow, pearls, the forest of the plantain-trees and the full Moon. Desirelessness gives greater joy than kingdom, heaven, the Moon, the Spring Season, coation with the most desired lovely young lady. The highest peace, to attain which even the kingdom of the three worlds, like a straw useless, is attained by the highest desirelessness. Rama, practise desirelessness, the chisled axe to the thorny tree of dangers and difficulties, the source of the highest peace, the beautiful bunch of flowers of the tree of tranquillity. To the one who is adored by the jewel of desirelessness, the ocean and the land become a cowfoot; the Meru becomes a log of wood and the worlds a piece of grass. The best man of desirelessness smiles at the actions charity, acceptance,

riches, sons, fine clothing, jewellery, rich food etc. The desireless man, treating the three worlds as straw has none to compare with. 'I want this, I do not want this', one who has none of such attachment and anger has none to compare with. Practise desirelessness. Rama, the form of all happiness, the greatest glory of the mind and the destroyer of all woes and worries. You have nothing to do with desire; it has nothing to do with you. Just as the man going in a chariot feels that the trees side-ways moving, You the charioteer of desirelessness find the world on either side; just as the moving of the trees is false, the world also that appears is false. Though taught, fools feel 'this is mine; that is his; I am the doer' etc. deluded. Never be so. The whole world is the Atman, the One, never many; the wise knowing the world as One Atman are devoid of sorrow. By realising the reality of the apparent things, the mind becomes courageous and dispassionate. Going beyond the existence and non-existence, realising the only *Sat*, *Chit* in the beginning and end of all things, decide the state of things. From the man of the strong mind of dispassion, the illusion of samsara runs away like the deer from the lion. The knower of Self, the man of courage looks at the lady, love-lorn, fickle as the new creeper like a dilapidated stone-carving. He will never find joy in sexual pleasures, which can not remove dangers or obstacles. Just as the wind can not move the mountain, the glory of *drisya* can not break away his oneness with the self. Though the young and the fair lady is love-lorn and ready for coation, the strength and unyielding nature of the knower of Self breaks into pieces the arrows of Cupid. The real knower of the Self will never be dragged by attachment and anger unconscious. He

will never budge even an inch. Hence, they can not ride or get control over him. The knower of the Self looking at the creeper and the fickle-minded fair female as equal, as strong and stable as the mountain-stone will never be interested in the pleasures of the flesh, just as the traveller will not have any interest in desert-sands. Just as the eye sees with no desire particular and enjoys, the knower of Self enjoys pleasures that fall upon him unasked, playfully. The pleasures enjoyed, sexual or sensuous, by the knower of Self will not give him joy or sorrow. Just as two waves can not move the king of the mountains, joy and sorrow can not move the knower of the Self. Though Lord Brahma creates innumerable worlds, he is not attached to them but is attached to the Brahman, thus, the jnani enjoying without attachment, self-controlled, tender and kind, sans sorrow, his mind rooted in the Self all-pervading attends to his affairs unattached and dispassionate. Just as the mountain will never get confused whatever may be the season of the year, the jnani never gets confused in the troubles and tribulations, joys and sorrows that fall upon him as per time, place and sequence. The detached mind of the knower of Self, though immersed in the actions of the senses, should not be considered as attached. Just as gold is called not gold when it internally possesses impurity but not the external dirt, one is called attached if he is mentally attached but not physically. The man who by discrimination sees the Atman as different from the body remains unaffected even if his limbs are cut into pieces. The man who once attains pure knowledge remains the knower forever as he will never mentally lose its grip over him. Just as the river that flows out from the mountain in the rainy season will never go back, he will

never lose his knowledge. When the illusion of the serpent in the rope is got rid of, no one again thinks it as serpent. Thus the putrified gold when fully melted becomes pure gold and it will never be impure even it is thrown in mud. The fruit that falls from the tree can never be attached to the tree again by any effort; thus, when ignorance is fully destroyed, one will not fall into it again. When the gem is cut and separated from the stone by the gem-expert, none can replace it in the stone again. When once ignorance is found out and left over none goes to it again. When one knows another fully as dog-meat-eater (chandala) that true brahmin will never mix again with the swapaka (chandala). Just as one never thinks water as milk by discrimination, by discrimination none will think of samsaravasana as desirable. One may mistake liquor as water; but when one realises it, he will never mistake it for water. In spite of beauty and attraction, when one knows woman as made up of the five elements and when he is a knower of Self, he will look at her as only a painted picture. As the painting of a lady is nothing but the composition of five colours, the real lady also is a mixture of the five elements plus life-wind. Knowing this the knower of Self will not be attached to her. The taste of jaggery will not be mistaken as otherwise by one who has good experience of its taste; so, the enjoyer of the bliss of Self-realisation will never go in for other bliss, transient and tasteless. The lady who is interested in another other than her husband, though immersed in household duties, always mentally enjoys her lover; thus, one who is aware of the bliss of the Atman, though immerses in worldly duties enjoys mentally the bliss of the Atman. Just as the lady's mental enjoyment can not be disturbed by any, even

Indra and other gods can not disturb the bliss of the knower of Self even to a small extent. Even a mighty husband can never disturb the bliss of his wife's mind from enjoying the coation of her lover mentally; thus none can disturb the bliss of Self-realisation. Just as all juices join and become one honey, all blisses of the world join and become the bliss of Self-realisation, Brahmananda from which none can disturb any. Though experiencing joy and sorrows, though engaged in many household duties, though she was under the control of elders, though made sorrowful by her husband, father-in-law, mother-in-law and sister-in-law, the lady always mentally immerses in her lover's coation-bliss undisturbed, thus, the Jnani, though immersed in worldly affairs, ever enjoys the bliss of the Atman undisturbed. The Jnani, though his limbs are cut off remains uncut off, though he sheds tears he remains tears unshed and though his body is destroyed, he remains undestroyed.

The knower of Self, with mind fully controlled (destroyed) remains serene in actions due to past deeds, in the states of weal and woe, in troubles and and tortures. He lives in princely towns, forests, on mountains, in hermitages or wherever placed by fate unaffected by joys or sorrows. (1-91)

75. Liberation : Non-liberation

Rama, though king Janaka was immersed in the affairs of the state, he was never sorrowful, never confused. Your grandfather Dilipa, though attending to all affairs, ruled for long with no attachment to any thing but the Atman. The wise Manu ruled the people with no defect of attachment and anger for a very long period. King Mandhata was engaged in many wars against the strong enemies and many

affairs of the state quite dispassionate and attained the highest state of absolute bliss. King Bali of the nether world engaged in many affairs truly, always detached became a jivanmukta and an alms-giver of the first order. Namuchi, the king of the demons, while waging war with gods unrelentlessly, engaging himself in many intricate affairs, remained cool and unperturbed and ruled for many long years. Demoning Vritra, the very broad-minded and the highly respected fought with the gods, keeping his mind cool laid down his life in battle with a face smiling and the heart throbbing with inner bliss of Knowledge. Prahlada, the famous king of the nether world, attending to all his worldly duties attained undescribable absolute bliss. King Sambara of the demons, expert in creating illusions, with mind unattached, clever and a great knower of the Self fought with Lord Vishnu, conquered the illusion of Samsara and attained oneness with the Supreme Self. The Fire-God the mouth-form of all gods, immersed in innumerable duties, enjoying the sacrificial food for long lives in the world fully liberated and joyful. Just as the sky has no attachment whatsoever, the Moon-God having nectar in him that is drunk by all gods and that gives life to the dead has no attachment whatsoever. Brihaspati, the high priest of the gods, though performing all duties and though lost his wife to the Moon, remained undisturbed in mind and the knower of the Self. Sukra, the high priest of the demons, who illumines the sky with his effulgence, the knower of Self, the writer of the Sastra on morals, one who considers the opinion of all, with a mind dispassionate lived as a Jivanmukta. The Wind-God who the above and the below worlds and the limbs of all beings moves, though roaming in all places remains unattached

and liberated. Brahma, the knower of the changes of the above, below and the middle worlds is endowed with equality spends his long longevity calm and cool. Lord Vishnu, though the highest liberated with his play of the pairs of opposites spends his time unattached to any thing. Like the love-lorn his lady-love, Lord Siva, the three-eyed, the highest liberated, made Parvati, the creeper to the tree of great beauty, his better-half. Though liberated Parvati bound Lord Siva around her neck like a pure pearl-necklace. Though a great *Mukta*, *Guha*, *Kartikeya* or *Kumara*, the very wise, the great hero and the ocean to the gems of knowledge fought great battles with *Taraka*, the great demon and performed many actions. With a mind liberated, courageous, full of knowledge, Bhringirita, offered his flesh and blood to his dear mother. Narada, the great liberated, roams in the forest of the world peaceful and dedicated to his duties. Viswamitra, the worshipped by all, the most liberated does acts of sacrifices as prescribed by the Vedas. Though quite liberated Seshabhagavan bears the burden of the earth on his thousand hoods; the Sun, the most liberated, makes days; Yama punishes the wicked. In all the three worlds hundreds and hundreds of Yakshas, demons, men, gods attained salvation. Even now there are many who are liberated. Some jivanmuktas though engaged in affairs, that cause sorrow and attachment, like earning money, getting wives, war, imprisonment, death etc., are at peace within. Some are like stones inanimate, with the quality of dullness. Bhrigu, Bharadwaja, Viswamitra, Suka and others endowed with the highest knowledge took to forest life, with umbrellas and fans Janaka, Saryati, Mandhata, Sagara etc. were engaged in the affairs of their kingdoms. Brihaspati,

Sukra, Chandra, Surya and the Saptarshis etc. are as planets in the jyotishchakra. Agni, Vayu, Varuna, Yama, Tumburu, Narada etc. went to heaven and have their aeroplanes. Bali, Suhotra, Andha, Prahlada, Ahlada etc. live as Jivanmuktas in the cave of the nether world. Even some animals are endowed with knowledge; even some gods are idiots. In the Atman, that is the form of all, always, the all-expansive, every thing, everywhere by all means is possible. The plan of Paramatma, ever engaged in innumerable endless actions is very peculiar. The very plan is very glorious; it appears always, everywhere. The all one Pure Consciousness is revealed through the names of Brahma, Daiva, Vishnu, Dhata, Sarveswara, Siva, Iswara, etc., the soul of all beings. Like gold in sand, there is the thing in non-thing; like dirt in gold-bars, there is non-thing in a thing. By careful observation, the most useless thing may be quite useful; the unfit is found fit; the unseen is seen; by the idea of the unseen sin, the world follows the principles of justice. Even in untruth, there is permanent truth; the meditation on a vacuum, the thought of Witness in the unseen, one is gaining the ever blissful state of the Brahman. In mesmerism, even hares appears to be with horns; thus, a non-entity may appear as a great entity by the power and play of time and place. Just as at the end of the kalpa, even the Sun, the Moon, the Earth, the Sea, the Gods perish, thus, very hard things which appear like vajra, the indestructible are being destroyed. Knowing all this Rama, leave aside the course of samsara which is nothing but destruction and construction; have no joy, anger, or sorrow, desire; be ever with equanimity; see all as equal, the Brahman. Rama, in the world, *sat* appears as *asat* and *asat* as *sat*. Therefore

have no likes or dislikes, at once see every thing as equal, the Self. Without discrimination, none attains salvation in this world of ours. Without it, many, crores and crores are falling in ignorance. Discrimination leads to salvation; many, many attained salvation by discrimination. Salvation is very easy by discrimination; salvation is impossible without discrimination. So, by means of the destruction of the mind, cultivate discrimination; increase it. One must and should cultivate discrimination, the only effort for attaining salvation by seeing Self, by which all sorrows will cease to the root. The dispassionate, non-attached, the very intelligent and the great souls like Suhotra, Janaka and other jivanmuktas are alive now. With courageous mind, possessing discrimination and dispassion, be in the world looking at gold and a clod of earth equally. There are two kinds of salvation *sadeha* and *videha* (with body and without body). The salvation in the form of mental peace attained by non-attachment to things may be attained with body or without body. The great wise knew that the highest salvation is giving up the joy got by the illusion that the body is the soul. That is possible with or without body. One who lives without attachment to the bodies etc. is called the Jivanmukta; one who lives with attachment to the body is called the *baddha*, the bound. One who has no attachment and anger is called the *Mukta*. Effort and grit are necessary for salvation as one who does not have both can not even cross the pit equal to the foot of the cow. Disregarding effort, engrossed in attachment and delusion, weeping one should not misuse the Atman, Rama, with great courage, till the result is achieved, make good effort followed by self-enquiry to realise the Self yourself. The world becomes then

to you as small as a foot of the cow. Falling from the Self-luminous path of Self, some could not attain the highest; but great souls without fall sticking up to the glorious path of the Self attained the highest state, as the result of the fruit of the kalpavriksha of Self-effort. (1-56)

76. Comparison between samsara and sagara

"Rama, all the worlds are born from the Brahman due to ignorance; they grow due to ignorance; they dissolve themselves by knowledge; discrimination. Who can count the number of worlds, emerging like waves in the ocean of the Brahman? Who can count the particles of light in the rays of the Sun? Wrong knowledge is the cause of the worlds; right knowledge is the cause for their destruction. Rama, this ocean of samsara (creation of the worlds) is unfordable without great effort and good tact. The ocean of samsara is filled with the waters of illusion, the whirlwinds of death, the waves of worries, the foam of good, the sea-fire of hell, moving ripples of avarice, the water-elephant of the mind, the meeting place of the rivers of life, the box for the gems of pleasures, spread with the wicked serpents of ills, and the noise-producing crocodiles of senses. Look here. Rama, look here. There are fine, vibrant and great waves of ladies capable of making mountain-top-like men fascinated and fallen. They have lips of rubies, spread with the black-lotuses of eyes, covered with fruits and flowers of teeth, pleasant with the foam of smiles, filled with the black-rubies of hair, the waves of the beauty of the eye-brows, the sandy shores of thighs, adored by the conch of the neck, the gem-bedecked clean forehead, the crocodiles of fascinating looks, with the fickleness of slant attractive

side-looks, and the golden coloured sands of beautiful body.

One who crosses over this sea of samsara very dreadful with the biggest waves is the real hero. While there is the fine ship of intellect and the expert driver of the ship, discrimination are available one who does not endeavour to cross it over quickly is a fool. He is called the real man, who feels the whole world as the Brahman and himself the Brahman. It is fit to cross it over by the association of the wisemen, self-enquiry and the treatment of the whole world as the Brahman that shines resplendent. You are lucky since this knowledge you attained while you are still in your boyhood. None who like you desire and follow the path of achievement in his young age will ever fall a prey to illusion. First by self-enquiry drive away the serpents of sense-pleasures dreadful and later like the Garutman enjoying the serpents as food, you feed on them to destroy them forever. The enjoyments of the knower of the Self without attachment cause the future good fruits but not of the non-knower of Self. Just as in the Spring Season, the glory and the beauty of the vegetarian world increase by leaps and bounds, the glory, the strength, the brain and the fame of the knower of the Self increases day by day. You easily realised the realisable Self-realisation. Hence you shine resplendent like the full Moon with the glory, full of the nectar of joy, and coolness extinguishing the fire of woes and worries, coupled with absolute purity." (1-21)

77. The Jivanmukta, the realised soul while still living

Sri Rama : "Sir, I request you to tell me again briefly the glory of the Self-realised soul. Your

words are so great and so sweet that there can not be any satiety in hearing them.

Sri Vasishtha :- “Rama, I described the glory of the Jivanmukta many times in different ways; but yet as you asked me I will tell you again. Please hear.

The realised soul, who is devoid of all desires looks at the world like a sleeper outwardly and inwardly as the form of *asat*, falsity. He lives in the world attaining salvation fully, mind dissolved in the Brahman and mad with joy. With a mind looking inward, equally towards all, the knower of the Self though touches money, clothing and ornaments does not touch them in reality. With mind absorbed in inward peace and joy, he looks at the affairs of the people like a figure carved on wood with a smile. He will never anticipate future good things; he will not entertain the present things with attachment; he will never have a thought of the past happenings; but he does every thing. Though he appears sleepy in the worldly affairs, he will always be on the alert with regard to the Brahman. Though an expert, in the daily worldly affairs, he behaves like a sleeper. He does every thing outwardly but inwardly he does nothing. By renouncing every thing mentally, by desirelessness, the knower of Self, does every thing outwardly but inwardly he looks at every thing with all-equality and all-equanimity. He does attend to all actions as they fall on him, the rites of his caste, stage of life, the traditional duties imposed and his duties towards the kith and the kin. He knows that all joys and enjoyments are all the Atman. He does every thing without thinking that he is the doer. Quite impartial like an onlooker, taking the likes and dislikes as one and the same, he neither desires any

thing, nor rejects any thing, loves any thing, hates any thing; he neither grieves nor feels joy. With quite disinterested mind he does acts favourable or unfavourable. He looks like a devotee among the devotees, hard-hearted among the hard-hearted, childish among children, courageous among the courageous, a youth among the youth and sorrowful among the sorrowful. He always gives expression to noble ideas only; he will never be dejected in mind; he has no ideas of his own except that of the Brahman; joy always springs out from him; kind-minded, he has good name and fame in the world; very intelligent, very favourable-faced, full knowledge-endowed, devoid of sorrow and devoid of bad or evil situations; he will be at home with all and lenient towards all beings; he is a friend of the world, broad-minded, always of even-minded, good and smiling, the form of happiness, the honest giver of all happiness to his good friends. He shines very bright like the Full Moon. The knower of Self has nothing to do with good, sin, luxuries, pleasures or the shunning of pleasures, relatives, bondage, liberation, action or non-action, heaven or hell. Experiencing the Atman, the one and the only one, who will get doubts and worries as regards life when every thing is the Brahman for him? When the fire of knowledge burns to ashes the doubt-nest, will not the bird-being free itself? The mind of the knower of the Brahman will be devoid of doubt; it will be the form of the Self, it will neither rise nor set; in all stages it will be like the sky the form of equality or sameness. Just as the child on the cot moves its limbs unattached or unintentional, the knower of the Self does move his limbs. Maddened by the nectar of the knowledge of the Self, without the fear of rebirth, the *jnani* will not be conscious of the actions done as

his mind will always be detached, disinterested and dispassionate. He knows every thing ever, never accepts, never rejects; all things are to him unacceptable; his actions are like the actions of a child. He will never be influenced by the joys or sorrows, though he is engaged in the actions that fall on him as per the place, time and situation. Outwardly, he does every thing; inwardly he does nothing; he knows that the external things are *asat*, false hence he does not run after the fruits of them. He never desires the state of sorrowfulness or joyfulness; he is neither pleased with the favourable result of his action nor displeased with the unfavourable result. He does not wonder even if the Sun becomes cold, the Moon hot and the flames of fire go downwards. He is quite aware that from the *Chidatma*, all these powers appear to be so. He is neither kind, nor cruel. He is neither ashamed of at insults nor non-shameful in evil deeds. He is neither discouraged, proud, haughty, sorrow-stricken nor joyful; he is neither over-jubilant nor deep-rooted in sorrow. As no plant is born from the sky, in the mind of the jnani, as pure as the sky in *sarat*, no passion or anger is born. There can not be either joy or sorrow in the state of the world full of births and deaths, sorrows and agonies. Like the foam moved by the waves, in the beings of the five elements, how can there be the topic of joy or sorrowfulness as a matter of fact? The jivanmuktas capable of verily creating worlds will not get joy or sorrow at the birth and death of beings; they shall never be worldly-minded seeing daily the births and deaths of millions and millions of beings. During the night in a minute, all dreamy states are possible; thus, every minute the birth and death of worldly states are possible. In this wretched world of ever birth and

death, where is the place for the idea of joy or sorrow? To the jivanmukta, there is no happiness in the absence of the idea of good deeds; contrary to it, how can there be the experience of sorrow? As he has no idea that this is auspicious and this is inauspicious as he is above both, there can not be the state of sorrowfulness for him. The jnani in the absence of joy or sorrow, has no likes or dislikes and consequently has no good or bad as he sees every thing as the Brahman. The mind dissolves itself in the Brahman or is destroyed with the destruction of the idea of good and bad, and the desire for enjoyment; as desirelessness increases ever, the mind like ice melts away. With the destruction of the mind, there will be no *samkalpa* just as there is no question of oil when the oil-seeds are destroyed.

With the firm idea that there is nothing else than the Atman the desire to do and the obstacles in doing get destroyed to the knower of the Self. Then he shines bright as the sky in the *sarat*. He is filled with absolute joy; he appears as sleeping though quite conscious of every thing; he lives quite self-contented as long as he should live due to his past karma. (1-44)

78. The Description of Yoga

The world appears though it is quite false due to the vasillation of the mind, just as the stick with the flame of fire when turned round the fire-flame appears in the form of a wheel. By movement the water appears as a whirlwind, which is not at all different from water, but it appears as different, thus, the world appears with the movement of the mind. If the sky is seen in Sunshine in a moment peacock-feathers appear; the next moment pearls appear; thus, by the movement of the mind, the world appears."

Rama :- "By what does the mind move? By what it does not move? Pray tell me as the control of the mind is quite essential.

Vasishtha :- "Rama, just as snow and its whiteness, the seeds and the particles of oil, the flower and the fragrance and fire and heat are not different from each other, the mind and its movement are not different. The difference is falsely created. The mind and its movement are like quality and its possessor; with the destruction of one, the other too perishes. For the destruction of the mind there are two methods—yoga and jnana. Yoga is the destroyer of the mind's movements while jnana is the correct understanding of the Self.

Rama :- "Revered Sir, please tell me with what grit of yoga the form of obstructing Prana and Apana winds, man attains peace of mind of endless bliss? How and when?

Vasishtha :- "Rama, in the body there are innumerable sinews. Just as water enters all the holes of the earth, in all the sinews wind enters. It is called Prana, the life-wind. By movement, it performs peculiar acts of going down and out from underneath, the same prana is called apana. Just as flower for fragrance and snow for whiteness are props or sources, the prana that is different from the mind is the prop or source to the mind. With the movement of the prana-wind inside, the samvit (the quality of jnana) that is pro-samkalpa is the mind. With the movement of the prana-wind move the qualities of *Chidabhasa*; with them, the enjoyment of objects happens, like the wave following the wheel-like whirlwind caused by the movement of water. The knowers say that the movement of Prana is *chitta* (mind). Hence controlling

the Prana is controlling the *chitta*. With the disappearance of light or Sunshine, the activities of the people stop; thus with the stoppage of the functioning of the mind, the world disappears.

Rama :- "Sir, in the sinews, numbering thousands that lie in the house of the body, how to stop the movement of the life-wind etc. always moving in the sky of the holes of the nose?"

Vasishtha :- "Rama by the study of spiritual sciences, by the association of the wise, by the practice of dispassion, strong wanton neglect of immersion in samsara, by concentrated meditation and by the confirmation of Oneness, the movement of the prana may be controlled. By strong practice, by Pranayama, by lonely meditation, the movement of the Prana may be controlled. By repeating Omkar aloud, by the stress on the fourth syllable, imagining the word and sound forgetting completely the external consciousness, the movement of the lifewind may be controlled. By constant practice of *rechaka*, the broad prana like the shattered cloud in the sky, getting the form of the sky and by its not touching the holes of the nose, the prana may be controlled. By the strong practice of *pooraka* by inner pooraka, like the cloud on the hill, the movement of the lifewind may be controlled. After the pooraka, the *kumbhaka* practice becoming firm for long, the lifewind becomes stopped, the movement of the prana may be controlled. Pressing by the tongue the bell hanging from the throat, making the prana enter the *Brahmarandhra* and keeping it there, the life-wind's movement may be controlled. The movement of the lifewind may be controlled by *nirvikalpasamadhi* in which the internal and external action of samvit get controlled in the subtle sky of the heart, devoid of all creations and

devoid of name and form. In the pure sky above the end of the nose by controlling the mind and the sight for twelve inches, the movement of the prana may be controlled. By practice, if one dissolves the prana in the Brahmarandhra above the throat up above twelve inches, the movement of the prana may be controlled. If the eye is firmly set in the middle of the eyebrows for long, making the prana enter the Brahmarandhra, the movement of the lifewind may be controlled, it can be controlled, if the Paramatma, of the nature of *Chit*, is realised in the form of Self. By the grace of the Guru and by the grace of Iswara, unexpectedly if the knowledge of the Self is realised quickly and when it is firmly established without vikalpas, hindrances, the movement of the prana can be controlled. By making the mind immersed in the sky of the heart for a long time, by meditating on the Atman without vasanas, one may control the movement of the prana.

Rama :- "Revered Sir, in what a vast mirror of the heart, all the *drisya* appears, where can the heart of the beings be found?"

Vasishtha :- "Rama, the heart of beings in this world is of two kinds; one is to be accepted; the other is to be rejected. In the divisible body at one place in the chest there is a clod of flesh; that is the heart that should be rejected. The heart of knowledge is to be accepted; it is in all in and out; but really it is neither in nor out. That is the most important heart; in it the whole world exists; it is the source of all riches and the prop to all things. The heart of all beings is the samvit, knowledge but not the part of the body of the flesh, inanimate, dilapidated stone-like. So, in the pure heart, the form of samvit, with the giving up of vasanas, if the mind is employed greatly, the movement of the prana can be

controlled. By these methods and other very useful methods pointed out by different Gurus, the movement of the prana can be controlled. To the one who is qualified for salvation, these methods are useful by practice for the destruction of samsara. Made strong by practice, combined with dispassion, the Prana-yama by the control of vasanas becomes fruitful. Just as the stream going to a long distance stops away, from the brows, nose and the neck, at a place twelve inches of distance keeping the mind firm by practice the prana also stops. By long practice, the bell hanging from the throat is pressed several times by the end of the tongue, the prana's movement can be controlled. All these methods are of many obstacles in giving fruitful result; but to the desireless man all these methods will be useful. Rama, only by the glory of practice, man becomes the great enjoyer in Self; the remover of sorrow, happy inwardly; no other method will help him. If the movement of the prana by practice is controlled, the mind becomes peaceful. Only the *nirvana* state remains, as residue. The mind with vasanas gets birth, body and the life-breath; that which is devoid of the vasanas gets *moksha*, salvation only. Knowing this, do as you please. The movement of the prana is mind; by mind all the illusion of samsara exists. With the stoppage of the movement of prana, the deep deadly sorrow of samsara perishes. The state of the Brahman, from which all the worlds falsely created stop, becomes the residue with the destruction of the Jiva's obstacles. The whole world is in the Brahman; it is born from the Brahman. All this is the form of the Brahman; the Brahman is spread everywhere. Really there is no world in the Brahman; nor is the world born from the Brahman; this is not the form of that; in no respect it is

comparable to the Brahman. The world is perishable, full of changes; it has nothing to compare with NirgunaparaBrahma, the Brahman without qualities. The Moonshine of the form of *Chit* appearing in the mind enjoys as witness all the outward forms, juices etc; that gives lustre to all the tustrous things, and it is that that makes shine the inward actions of kama etc. The most intelligent, the most courageous and the best knower of the Self immerses in the state of the Brahman, the highest end of all, From that desire-yielding tree of Chaitanya, the fruits in the form of the worlds of different tastes and different juices are born and are destroyed always. The man of that eternal state is the *Jivanmukta*. He is the liberated; he is the best of men, *Purushottama*, whose desire for the pleasures of the flesh is destroyed, whose creation of likes and dislikes is made null and void and who has no joy or sorrow in the affairs of the world. (1-55)

79. The qualities of the best of knowledge

Rama :- "Revered Sir, you told me the way of destroying the mind with all kindness. Now pray tell me about the best knowledge."

Vasishtha :- "Rama, the wise defined the best knowledge as the firm determination that there is only the Paramatma, the beginningless and the endless, the extraordinary; there is nothing else than him. All the different things that appear as the pot, the cloth etc. are nothing but the Brahman. This definite knowledge is the best knowledge. This gives salvation while the opposite gives births and deaths. False knowledge leads to the belief that the rope is the serpent. The true knowledge devoid of any kind of *samkalpa*, devoid of any kind of sense-pleasure by the power Self-illumination for the sake of salvation is

spread everywhere and nothing else. The pure form of the Knowledge is said to be the best knowledge. Though pure, it is thought as impure : that thinking is *avidya*, ignorance. The best knowledge is the best knowable. There is no duality in this; the Brahman itself creates ignorance and itself thinks that it is the world; in reality, the world is not other than the Brahman. In all the three worlds the true Brahman is seen; with the confirmed idea that the whole world is the Brahman leads to the best fulfilment. When the whole world is the Brahman where can you get the *bhavabhavas* (thought and non-thought) other than the Brahman? Where is the very creation of bondage and liberation? What for do the ignorant grieve? There is neither sense nor mind other than the Brahman; it is itself shining as the *drisya*, the seen. When the whole world is *Chidakasa*, where is bondage and where is liberation? to whom are they? The *mahat* to the *Mahat*, the Brahman is as the vast form of *drisya*; hence destroy the idea of dualism by knowledge and by self-effort, become the form of the Brahman. If you examine carefully in the light of this knowledge, that every thing is the Brahman, you do not find any difference in reality between the wood, the stone and the cloth. Then what is your desire for? The real thing is that which has no destruction in the beginning and the end. That thing the only thing is the Brahman. So realise that you are that Brahman. The whole animate and inanimate world is the *Chidakasa*, the form of the Brahman. In this there is no joy or sorrow; therefore be never sorrowful. Water appears with various kinds of waves; thus, only the Brahman appears with peculiar innumerable beings with the illusion of old age, death, born of dualism. Always with inwardly turned intellect the most fervantly

desiring to become the Brahman, the knower of the Self can never be bound by the sense-pleasures. Just as mild wind can not move the mountain, the mind of the true knower of the Self, the sense-pleasure-enemies can never touch muchless harm. Just as the fish in a waterless tank are eaten away by the cranes, sorrows devour the fool, the ignorant, the avaricious and the unwise. 'The whole world is the Brahman; there is absolutely nothing else like ignorance'-follow this and be firm in the form of the Self. Just as the waves, foam and the bubbles etc. are all water, nothing but water, never different from water in all places of water, in all the creations, there is nothing else than the Brahman-By discrimination and deep thought one who comes to this definite conclusion is the real and the best knower of Self; he is the blessed, the liberated, the everjoyful. (1-20)

80. The relationship between drisya and darsana

"Rama, if the following enquiry is made, one gets rid of the temptation for the pleasures of the flesh eventhough they are before him. The oxen bear the burden; but the enjoyer of the fruit is the owner of the oxen; thus, the eyes see only the beauty; the enjoyer is the Jiva. What is the harm to the Atman if the eye is immersed in the form? If the donkey is stuck up in the mud, what harm is there to the commander of the army? Oh stupid eye, do not enjoy the filth of the woman, the son etc; because that happiness ends in a moment but it will destroy you. While the wise man immerses in deeds relating to the Chidatma, by the inner existence of which the inward and outward things shine, the fool immerses in deeds that fetch him the mud of forms that destroys him. 7 Oh eye, do not enter the face of the inevitable death,

immersing yourself in the form, which has birth and death, which appears fair by thoughtlessness and which is false in reality. The Paramatma, though capable of making all things shine without the interference of others, is unattached towards the form etc as an onlooker or witness. So, you also be a witness and be looking at the Atman, the real form of Sat. Why are you sorrowful alone? Oh mind, the form that appears to the eye by the relationship of the cow, the horse and the woman by the thought of good and bad, is, like the waters of the stream transient and false like the peacock tail-feathers that appear in the sky. What is the use of it to you? Oh ego, like the fish in the waters of the Deluge, the world appears in the mind. Let it be. Where have you come from? Oh mind, the things depend on the light of the Sun, the light of the Sun etc depend on the things; so they appear. Thus appears the principle of dependence. Then why do you suffer falling a prey to the worries of kama etc with the illusion of their beauty? The form, the appearance of outward objects to the eye, the desire of the mind, these three have no mutual relationship, but like the face, the mirror and the reflection appear to be joined together. To the ignorant they appear¹³ so; but to the knower they appear to be false and the reality the Atman remains as residue. The form, light and the will of the mind are joined together by the will of the mind like the lac with the wood. With the destruction of ignorance, the mind ceases to exist; then the three can never meet. It is the mind that goads the senses to action; therefore, it must be driven away like chasing away of the ghost from the house. Oh mind, you are spreading in the form of falseness; now I found out your end. You are asat in the beginning and at the end; you must be so at present also.

In the form of sound, touch, form etc through the five limbs, you unnecessarily spread in for the sake of the jiva who thinks you as himself but not for the unattached Chaitanya, Pure Consciousness. Oh mind, your over-spreading like this pleases me the least. Like the mind, goaded by a mesmerist, you are indulging yourself in very many actions of senses and are burnt away in vain. Be or go I have nothing to do with you hereafter. You are the false form, so you are equal to the dead. To a discriminate mind, you are never existent. Oh ever dead mind, you are devoid of knowledge, you are inanimate, you are under illusion, you are a hard nut to crack; you are ignorant. You cause woe only to the ignorant, never to the wise. Due to ignorance, we could not quickly recognise that you are equal to a dead one. But now due to enlightenment, we are able to know you as good as dead just as the darkness dies with light. Before we are enlightened, you occupied our body-house and blockaded us and made us devoid of sama, dama etc and devoid of the association of the saintly. With the exit of mean and ghost-like yourself, our body-house has been the source of good men like sama, dama etc. Oh hard-skinned, world formed mind-ghost, you were never existent before, are not now and will never be in future as well. But still how is it you are not ashamed of yourself? If you have any sense of shame, get away from my body along with the avarice-ghost and the anger etc-devils. Luckily for me, due to my good fortune, the mind-ghost grown fat and proud, by the spell of discrimination, like the wolf from the cave ran away from my body-house. How wonderful it is, quite inanimate, transient, the form of stubbornness, the mind controls every body and made all slaves to it. Oh wretched mind, you are able to bind those

who are already dead by their wrong notion that the body is the soul. What greatness is there in you? Is it the strength of yours? What is your source? If you can harm the real form of the Self, the One, the non-dual, then you may be proud of your valour. Why kill you again? I know fully well that you died long ago the moment, I got myself enlightened. So far, unable to realise this fact, I lived with you, thinking that you are no other than myself, for over a long time in the nights of samsara. I came to know only just now that there is no mind, it is dead long ago. So, I gave up all hopes on you and only in the Atman, I stay. How lucky am I, how glorious I am now, as I realised that the mind is dead and that I should not waste my time and life with this ugly mind. I am quite happy and at peace driving away the mind-wretched of kama, krodha etc from my body-house, just as one feels happy driving away the ghost from his house. I now smile in disdain, the former acts done with the mind, thinking that it was myself as I was utterly deceived by the mind-ghost. The fact that I am able to throw off from my body-house the mind-ghost after a long time cutting it into pieces by the sword of self-enquiry, though it is as tall as a tall palmyrah tree, is really my glory. I am quite happy in my body-house after eliminating the mind-ghost, well purified and sanctified. With the potent spell of vicharana, the mind is destroyed; worries ceased; the mean ego-devil was murdered; I am now quite happy without any filth of the senses. Now, what is mind to me? What is desire? What is wretched ego? Luckily, I am able to realise the utter uselessness of wife, children etc. Mind, desire etc are completely destroyed. I salute again and again the Atman, the non-dual, the attainer of fulfilment, the eternal, the

immaculate, the unchangeable and the Chitswarupa, I have no sorrow; I have no illusion; I am not inanimate the form of ego; I am the Chit the witness to ego; I am not any thing else than this. I salute to me again and again the Witness, the Pure Consciousness. I have no desire, no action, no samsara, I am neither the subject nor the enjoyer, I have no body; I have nobody. I salute again and again to such a me. I am not the Atman, I am not different from aham. There is nothing other than me; I am the all, the form of that all, I salute to myself. I am the original cause of all the worlds; I bear all those worlds. I am the Pure Consciousness; all the worlds are myself; I am not divided by time, place and the thing. I salute again and again to Paramatma, the highest form of the Atman, the Changeless, the Eternal, the all-entity, the all-form, the form of all time, devoid of form, devoid of name, the form of all-lustre, and the greatest. It is the form of equality; it is all-expansive; it is all-sukshma, the One that makes the world shine, the power of Chaitanya, I attained. To that real form of the Self, myself I salute again and again. The glory of the world, the mountains, the oceans, the Earth and the world of rivers. I am not; or I am. I am the All. To that real form of the Self, I salute again and again. I lie prostrate at the holy feet of Iswara, Sarveswara, devoid of the vikaras of the mind, the illuminating by equality, the exhibitor of the world, the worldless, the endless, old age, birth, death-less, the One who has no fall, above qualities and the real form of *chit*. (1-49)

81. The Chittasatta, the power of the mind

"Rama, having firmly fixed ideas as stated above, the wise will ponder over the Self which is to

be realised at any cost in the following way. 'The whole world is the Atman; there is no drisya at all' thus the mind rejects the idea of the world or drisya, is also an internal part of drisya and hence false. Then how can it come a gain? Really the world, the effect of ignorance, the work of illusion and a vacuum in the mind of others, is non-existent. The world like the illusion of the sky-tree, appears different from the Atman; but it is nothing but the form of Pure Consciousness, Suddhatinaswarupa. To the ignorant boy in the boat, the movement of the trees on the shore appears to be real by illusion, thus, to the ignorant the world is true; to the knower it is false. One who turns round himself as the wheel finds the mountains turning round. But after deep thought he finds it false; thus, to the ignorant the illusion appears; to the thoughtful, the illusion and the mind vanish. Thus in reality there is no mind; the Atman appears as the mind. From the mind that is false are born the ideas of the inward and outward things, which are also false. I reject them hence. I am now doubtless and worryless; I am happy, as in the state of Self, devoid of desires, in my Self-experience too. The knowledge of the eye ceases with the light, due to the absence of mind, avarice etc also dissappear. The mind is dissolved; the avarice ran away from me; the cage of illusion is broken to pieces; non-egoism entered; the sleep of ignorance disappeared; I am now reawakened. The whole world is the One and the Peaceful, Brahman. There can not be many-ness and any power other than that of the Atman. About what shall I think over? What do I care for the asat, false? I attained the greatest and the holiest state, devoid of the state of jiva; that is the beginningless and endless state. I am now in my really own form, calmness personified,

the all-spreading the subtlest and the eternal form of the Brahman. Let the mind in be or destroyed; I derive no benefit from *vicharana* now. The equality of the Atman has been there from times immemorial. ^{Up to now} So far, due to lack of *Vicharana*, I was in the divisible form ignorantly. Now by knowledge I ^{have} become indivisible. I do not know where my ego has gone. When the mind is destroyed, the question of the presence of the *Vicharaka* or the question of his existence and non-existence does not arise at all. If the *vikalpas* appear again, the mind-devil comes back. Therefore, I will drive away the creation of *samkalpa* from my mind and stay on peacefully in the *tureeya*, the end of *Omkar*. The knower of the Self always with discretion and discrimination must be pondering over the Self everywhere going, moving, eating, drinking, sleeping etc. The great knowers of truth, in their peaceful and stable mind, ponder over the Atman, fearless perform their duties as per the *varna* and *ashrama* and *dharma*. The most intelligent, the most discriminate, the prideless, the egoless, the most contented, the full-Moon like face of great illumination, the desireless performers of their duties as per their *varna*, *ashrama* caste and stage of life, shine resplendent in the world." (1-19)

82. Command over the senses

"Rama, one such great man was *Samvarta*, brother of *Brihaspati*. The same person told me of this on the *Vindhya* mountain. Therefore, Rama, taking recourse to this *Atma-vicharana*, cross over the ocean of *samsara* gradually, step by step, without fail. Now please hear the story of *Veetahavya*. He was firmly established in the state of the Brahman with ideas that lead to *Brahmapada* in the form of

exhortation to the senses. Understand his point of view, follow him and be highly benefited. Just as the Sun searches for a fit place for rest in the *Sumeru* Mountain caves, *Veetabhavya* was in search for a suitable place for *samadhi* in the *Vindhya* Mountain caves. In course of time, he became quite disgusted with the fierce course of *samsara* full of physical and mental woes and worries and of many illusions and delusions. He wanted seriously to attain the state of the *Parabrahman* through the *nirvikalpasamadhi*. So, he gave up all the activities of the world, quite essenceless. He entered a cottage of leaves of the plantain-trees, with flowers white and yellow, blue and red and white with the dust of camphor, fragrant, shining like a black lotus. Just as the cloud rests on the *Peace-Mountain* after heavy rain, *Veetabhavya* rested on his seat, even, pure and covered with the skin of the deer. He was like a mountain immobile, raising his neck, in the lotus posture, keeping his hand-fingers on his feet. Just as the Sun entering the cave of the *Meru* Mountain withholds all his rays, he controlled his mind going hither and thither by means of the senses with dexterity. Then he thought in his pure mind, leaving aside the internal and the external objects thus :

"Oh how fickle is the mind, like the leaf going adrift in the current is wavering and wavering. The mind, with the senses like the eye, always roaming for sense-objects, like the ball kicked by the foot, dances. The mind though leaving aside its nature comes back to it again. It runs only after those things from which it was expected to return. From the pot to the cloth, from the cloth to the cart, it runs quickly. Like the monkey on the tree, the mind falls on many objects. Let me ponder over the mean —

senses, the gates to the mind. Oh senses, as fickle as the waves of the ocean, have you no time to see the Atman in *nirvikalpasamadhi*? Oh avaricious ever-wavering senses, give up your fickleness think of your previous actions full of sorrows. The gates to the mind you are, you are all false and fictitious, you are all mean, and inanimate. You are all spreading in vain by leaps and bounds like the mirages; you are as vain as the pouring forth of water to an inanimate object. You are false devoid of self-realisation, your arrogant ways in wrong channels, lead to fall like the rash going of a born-blind man. I am the Chidatman; the Witness to every thing, doing every thing, why do you unnecessarily worry yourselves? Like the turning flame-stick, like the rope-serpent illusion the senses behave falsely, in me. Just as there is no relationship between heaven and the mountain in the nether world whatsoever, there is no relationship between the Atman, the all-knower, the all-shining cause, the Witness and the senses whatsoever. The serpent-fear^{ing} traveller remains far far away from the serpents; the brahmin fearing the approach of *chandala* will be far far away from him. Thus, the Atman-fear^{ing} senses will be far far away from the Atman. Oh senses, just as while the Sun shines the activities of people occur, by the proximity of the power of Chaitanya, all your actions are taking place. Oh mind, you are a *chaarana*, as you deceive the senses; you are a *chaarwaaka*, as you worship the body, you are a *Bhikshu* (*Bouddha*) as you roam in the quarters; you roam like a dog here and there causing only evils. Do not do it. That you are the *Chit* is a false *vasana* as well as in vain. What fool are you? How is it possible for animate and inanimate things to join together? There can never be oneness for both.

'I am living' this bad egoism of yours is far from truth, the form of falseness; it causes sorrow only. Do not be proud that you are with ego. You are in reality not. Why unnecessary fickleness to you? The Samvit knowledge is eternal and endless. There is nothing else than that. Who are you in the name of mind in the body? It is quite in vain for you to have a desire in being the subject and the enjoyer, which at the time of enjoyment happy but later poisonous. Oh foolish mind, do not become ridiculous by depending upon the senses. You are neither the subject nor the enjoyer. You are inanimate; you are goaded to action by the witness. What is the relationship with the enjoyment of pleasures to you, without the capacity to enjoy or with you to the pleasures? As you are inanimate, you have no form of your own; then how can you have relations and friends? What is inanimate is a non-entity. Like the redness of a crystal, by some one else's power, you are appearing as *sat*; really you are an *asat*. In the Atman, there can not be knowing, subjectivity, enjoyership and elseness. If you are the Witness Chaitanya, then your real form is the real form of the Atman. Then you can not have the power of *Chit*, full of thought and and non-thought, and sorrowful state. See how I tell you as false your being the subject and the enjoyership. But for the reflection of Chaitanya, you would have been an inanimate object. There is no doubt about it. An inanimate object can not have *kartrutwa* and *bhoktrutwa*, being the subject and the enjoyer. Will a stone-figure dance anywhere? If you want to live, depend upon the pure Chidabhasa of the Iswara and wear your form. Why do you unnecessarily die, come, go and spread? The work that is done by the power of one is said to be done by him; by man's

power the sickle is cutting the corn, we say that the man is cutting the corn. Thus, what is dead by one is said to be killed by him. By the power of man the sword cuts into pieces, we say that the man cut the thing into pieces. Thus, what is drunk by the power of one is said to be drunk by the man. We drink water with the power of the glass or tumbler, but we say that the man drinks. Oh mind, you are by birth inanimate. By the all-powerful God you are prompted to do a thing, because the Atman by the Atman with the instruments of enjoying, the enjoyable etc. created the whole world. The Atman, the Parameswara is always goading you to act. Fools must be goaded to action by wise men in many ways. Your power is known only through the power of the Atman. You exist from the Atman accepting the meaning of the word mind and its power. Thus, from the power of the Atman, due to ignorance, the mindness came into existence; but oh mind, you are dissolving like the snow by the sunshine by knowledge. Therefore, oh mind, you are dead; you are a fool; in reality you are nothing. Hence, do not create sorrows of birth etc. by thinking that you are the Atman. Like the creeper of the mesmerist, your creation is all a waste. The real form of the Brahman, which is Vijnana is making the whole world shine. Just as by the waves of the ocean, the shore roars, the illusion that has the power of *Chit* of the Brahman, in the form of men and gods - the form of the world fully expands. Oh foolish mind, if you are the *Chit*, you will not be different from the Paramatma ever. Then what for do you suffer sorrow? That Paramatma is all-spreading and is all-present in all the things of the past, the present and the future. By its acquisition, every thing is acquired. Really, there is no existence

either to you or to the body. The Brahman, the highest, the only one thing is appearing as the world; the falsehood of 'you' 'I' etc, is in the Atman appearing. Then what sorrow is there to any one? If you are the Chidatma, then all is the Atman; that which is not the Atman is inanimate, *asat*, false. All the three worlds are the Atman, there is nothing else than the Atman. If you are different from the Atman, you are a non-entity. 'I am the boy' 'I am the young man' 'I am old'. Why do you think so? The Atman has no body. If it is false, will it appear ever? Can a hare's horn kill any one? Just as there is nothing else between shadow and the sunshine that makes them love each other, there is nothing else than Chetana and jada-Pure Consciousness and inanimation. By the knowledge of the True Thing, the idea of *Chitta* and *jadatwa* both vanish. Then the Atman remains; that is Yourself. Hence, oh foolish mind, you have neither subjectivity nor enjoyability. You are that *Sat*; give up your ignorance; become Self-realised. Just for the sake of instruction, you are made the instrument of knowledge; self-realisation is your goal. How can you act oh mind, without the power to move, being *asat*, inanimate, without any prop, you can not at all act. If there is no subject, where is subjectivity? If there is none to cut, how can the sickle has the power to cut? The power to cut and hit is in man not at all in the sword. So, my friend, the mind, you are not the doer. Do not unnecessarily become sorrowful. Oh foolish mind, in the mean natural causes, for the sake of others, it is not proper to grieve for others. You may grieve for the inanimate like you. But Iswara is not one such. He has nothing to do with any action done or not done in the world. By your interest in cause and

effect relationship, with the illusion that you are helping the Atman, you are worrying the divisible intellect. But the company of the five pranas, the ten senses, mind and intellect are all inanimate, they have no effect of the pleasures on them. So, you can not be of help to any thing at any time. If you say that 'for the sake of the pleasure-experiencing Iswara, the doer, I am doing this', as He is all contented at all times, he needs none of your help, as he is entirely desireless. He is Self-luminous by nature, the all-expansive, the form of the One *aekarupi*, the Chidatma spreads everywhere by chidatma. Other than him there is no creation. The Atman making shine the one and the many, created the worlds in itself. As every thing is available in itself, there is nothing which is non-available in itself. Then what is it that he wants? Even the fool and the stupid will be enamoured of the queen's exquisite beauty; thus, though the wise see Iswara in every thing, you see only worry and woe in every thing. Oh mind, do you want to be connected with the Atman? The bud becomes flower; the flower becomes the fruit; by the time of fruitfulness there will be no flower, to be connected with the fruit; thus, you are unfit for connection with the Atman. It is stated as '*Sambandhagati*' (the state or way of relationship) when one is connected with the act of another or of two, by joining, its inner part of another, or the oneness of the two. Previously there was the *Dwaita*; now it is *Adwaita* oneness is accomplished. But you are not the cause for the oneness because your different acts and your readiness to indulge in different acts make you devoid of oneness. Moreover oneness to equal forms or half equal forms is possible but in the annals of the history of the worlds there can not be oneness

for two opposing things; if at all there is, one gets inevitable destruction at once. The qualities of forms and juices are in these things not other things; oh mind, if you fall from the samvit you are sure to be destroyed; so, do not do it. With the inner vision of knowledge, the drisya vanishes, only the sorrowless, joyful Atman remains. If you are satisfied with it, be always in samadhi and become the Self-realised. Oh mind, your fall from the Chaitanya on the mind, body, senses etc. is full of sorrow. In the Atman, devoid of the mud of samkalpa, the destroyer of samkalpa and vikalpa, there can not be doership. Will there be flower in the sky? Just as the sky can not have the hands, the feet etc., there can not be doership in the Atman. The Atman itself appears as one and many. Just as the ocean in itself appears as foam, bubbles, waves, water, in the Chidatma, the Atman itself appears as the world. Just as there can not be a fire-flame, in the Atman there is no creation of any thing. The Atman is devoid of *kalpana*, the mind is *jada*, the false ideas like 'this is different'; 'this is not different'; 'this is auspicious' and 'this is not' exist in the fool. All is Chaitanya, the essence, devoid of senses. Nothing else. Just as there is no forest in the sky, all creations are in the Atman false. All is samvit, devoid of senses, which spread as the world. There can not be 'this is different; this is not different'. The Atman is devoid of the black spot of *kalpana*. In the sky, can any body write the Rigveda? The ever fresh, the essence of all things, that which spread in the quarters and that which is full, that which is existent only in the samvit, the Atman, when directly realised, like the false mirages, like the illusions of the rope as serpent, all joys and sorrows

perished. The joys and sorrows are nothing but illusions and they are never true. (1-83)

83. The Power of the Mind

"Rama, the courageous and serious-minded Veetahavya, sitting alone, with keen and pure intellect exhorted his senses again thus : (hear this carefully and follow the process to get yourself rid of all sorrows),

Oh senses, your power, different from the Atman due to ignorance causes many sorrows in life and later death, hell and births; hence, give up the false power. By my past exhortation you might have given up your power to some extent by now. You are born with ignorance due to ignorance; if the ignorance is driven away, your power goes away. Just as one who fights with the fire is burnt on all sides, your power causes you sorrow only on all sides. By your presence, the illusion makes the *jivas* as waves in the ocean of *samsara*, which flows indefinitely. Due to you; mutual jealousies, murders, defeats, tortures and the consequent sorrows fall like horrible downpour of rain. Due to you, the great disease, *mahamari*, spreads everywhere by leaps and bounds, breaking the hearts asunder, sorrowful, cruel, in the form of joys and dangers. On the old body-tree with the cough-bee sounds, the pure, shining creeper of old age and death is spreading quickly, flourishing. With the serpents of the waves of desires, the inanimate gates of the holes of the senses, the heart-cave the fickle monkey-worry roams. With the self-glory of greed, making sounds, the mind-bird with the keen beak of the pairs of opposites like joys and sorrows, throws away the flowers and fruit of virtues like patience, perseverance, righteousness etc. from the old body-tree. The

unholy, ill-behaved, hard-hearted desire-cock with its wretched feet spreads the rubbish of the heart full with the *vasanas* of desire, anger etc. The ignorance-owl in the darkest night of great illusion, with terrific sounds like the ghost in the burial ground roams freely and fiercely. Oh wretched senses, by your presence these and other dangers and sins are growing by leaps and bounds like the evil spirits in nights. Oh mind, if you are absent, all the virtues with the glow of discrimination, like the lake of lotuses in the morning shines resplendent. The heart-sky shines bright without the snow of illusion, the dust of erotic quality uncovered and with the brilliance of pure lustre. Just as there will be no rain all of a sudden by the clouds suddenly gathered by the wind, no disturbing or disrupting factors will ever fall. Just as a number of beautiful sprouts come out of a good tree, the all-pleasing all-holy goodwill springs from the heart. The worry, that shows its influence only on fools and the dull, vanishes. After the exit of the clouds of the rainy season, in the *sarat*, the Sun appears bright, ignorance vanishes in the heart and the lustre of knowledge shines. The heart, like the ocean when the wind stops, appears, joyful, bright, deep, devoid of confusion, uncontaminated by vicious qualities shines. Then, man fully filled with the nectar of the joy of the Self shines like the cool full Moon. With the destruction of ignorance, the glory of the Atman clearly appears. And the animate and inanimate world disappears and the only *Samvit*, *Chaitanya*, Pure Consciousness remains firm. It is then only that the experience of the fullest joy of the highest Atman occurs. This experience is far far away to the worldly; desires-bound, body-worshipping mortals, ignorant. The tree the leaves of which dry

up in summer, will be enlivened in the rainy season; thus, in the ignorant state, men lose their health, wealth, strength and contentment etc. but with the knowledge of the Self, they regain all these in abundance. Never to fall again in the samsara, the man of discrimination takes rest for long on the tree of the Self. Oh mind, by your ruin all these and other virtues fall on men. Oh all-destructive mind, in your absence, all virtues gather. Choose yourself one from the *sat* or *asat*. I feel that the *sat*, the Atman is useful to you. So, please worship that Atman which is devoid of the power of any thing else. You shall be happy, had you possessed the true Chaitanya, we would have all worshipped you; you are false; I am telling you the truth, after consulting all sastras. Never think that you are true; you are false; your existence is an illusion. That is now destroyed. By discrimination, realise that your real form is the form of Atma's non-discrimination. In the absence of light, darkness enters; in the absence of avichara you are born; with the presence of it, you will be destroyed. Though due to ignorance, I have only a bit of *aviveka*; you are then born like the ghost in the mind of the boy. Due to sorrow you grew up. But you got destroyed at the time of samkalpa itself by God and you became devoid of joy and sorrow. I salute that *viveka*, discrimination by the dawn of which ignorance vanished and the real form of the Self is known. Oh mind, you by yourself are awakened; you are taught that with the destruction of *chittatwa*, there will be Parameswaratwa to you. Now you are Parameswara. That which is born to *aviveka* will vanish with *viveka*. With light darkness vanishes. If there is Self-Enquiry, without your desire, there will be everywhere your destruction; by all means it is established

that you are non-existent. Now, you are delivered from samsara. You were non-existent before; you are non-existent now. Victory to you. You shall not be in future. Victory to you. Luckily, I am now devoid of sorrow; I am all-pleased; All Peace; fully contented. I am now firmly established in the tureeya in the Atman. The mind is non-existent and hence it is not in the world. Atman is there; I am that Atman; nothing else is there anywhere. I am the real form of knowledge that appears by experience. I am everywhere, ever. In the Atman, even the creation that I am the Atman can not be, what of other creations? In the only One Absolute there can not be even the creation that there is nothing else than the Atman; therefore like a wave in water, I remain calm, silent. Without vasanas, without the movement of the life winds, without even a single flaw of any kind, without the prop of *Chidabhasa*, attaining the Self, the *Chit* only, I am silently taking repose in absolute Bliss." (1-48)

84. The description of the mind-world of Veetahavya

"Rama, sage Veetahavya in the cave of the Vindhya Mountain sat still in samadhi. Without any movement with the joy of Self full, beautiful, without mind, like the ocean still, he shone bright. With the exhaustion of the fuel the fire cools down; thus in him the movement of the life-winds also stopped. His eyes having no interest in outward things but only inward Atman, were half-closed and half turned inward. His eyes spread till the end of the nose and having equal lustre looked like half-blossomed lotuses. The head, the neck, the body he kept equal with courage. He looked like a statue carved on stone or a

painting on the wall. While he was thus by the side of a stream of water in samadhi three hundred years passed away as if a moment. As he was a jivanmukta, immersed in dhyana and jnana (meditation and Self-knowledge), he was neither leaving the body nor the samadhi. The roaring of big clouds, the falling sound of heavy rain, the hubbub of the hunting pastime of the kings near him, the cries of the monkeys, the noise of the elephants, the roaring of angry lions, the sounds of the ripples of the streams, terrific fall of thunders, sounds of men, the fat wild beasts' horrible sounds, the cracking of mountains by earthquakes, the sounds of wildfires, the flowing noise of waterfalls, the stone-blows of mountain rocks, the sound of the mud-waters that come out of the earth and the heat of the fire could not disturb him. Time passed on independently and without reason. Like the waves of the water many times the rainy season passed. In the rainy season covered by mud, his body could not be seen but he was like a mountain unmoved. After the passing away of three hundred years, teased by the earth-cave, the lord of his Atman got up from the samadhi by himself. His body was protected by Chaitanya but not the movement of the life-winds, as his body was without the movement of the life-wind. Though three hundred years passed, to spend the remaining time of Prarabdha, the Chaitanya entered his heart forcibly wearing the self-mind form experienced the following thing there itself. As he was a jivanmukta, he was pure-hearted. He experienced sainthood for three hundred years under a tree in the beautiful Kailasa forest. Without any mental worry, he experienced vidyadharatwa. Praised by gods and sky-roamers, he became Indra remained for five yugas."

Rama :- "Revered Sir, the time of five yugas, the vast place of Kailasa forest, in a short time, in his short heart happened you say. How is it possible? By that there broke out the uncertainty of time and place. How is it possible for time and place to have method and no method at the same time?

Vasishtha :- "Rama, the power of Chaitanya, the form of all in whatever way and in whatever place rises, as per the nature of chetana, gets that form at once. Wherever and whatever experience occurs in the mind, then that such a principle there appears, the reason being the methods of principles of time and place are existent in the Chidatma full of mind. That is, in the Chaitanya visible in the form of all, in the short time and place will not occur vast time and place, but they occur in all-form Chaitanya. Hence, sage Veetahavya, devoid of vasanas in the Chidakasa of his own heart, saw many worlds. The vasana of great knowers of the Self is no vasana; just as the boiled seed will not become a plant, the vasana, burnt by the fire of knowledge will not become a vasana of birth and death. Later, Veetahavya became an expert in all branches of knowledge and a jnani for all the three times became the head of the ganas of Maheswara for a kalpa. As per one's strong samskara, he gets that samskara. Though a jivanmukta, Veetahavya, by the birth of strong samskara, experienced all the above states."

Rama :- "If so, like Veetahavya will the jivanmukta have the idea of bondage and liberation?

Vasishtha :- "Rama, in the opinion of the jivanmukta, the whole world is the calm, pure sky-like Brahman; He will not have the idea of bondage and liberation. Wherever the Chidakasa, in the form

of Samvit, shines in whatever way, in that way it remains spread. Veetahavya, who is the real form of the Self experienced many worlds; he is still enjoying. The Chaitanya in the heart of Veetahavya is the Chaitanya of all beings like me. Hence, the experience of all people is its own experience. Hence, in the vast worlds, innumerable with form and without form, he was Indra previously but now he is the king of Deena country and he was in the forest ahunting. In the Padmakalpa of Brahmadeva Veetahavya was Ganapati. His playful swan in the Kailasa then is the king of the Nishadas. Thus, one who was the king of Sourashtra is now living in a village in Andhra full of many varieties of trees.

Rama :- "Sir, the creation of Veetahavya was mental. The beings of that creation are false; then how can Indra and the Swan with bodies live with chetana?"

Vasishtha :- "Rama, then how is this world of yours with chetana? As this also is the work of the mind, this world also is false. This your world is the illusion of the mind; thus, Veetahavya's world also is created by the mind, which is only chidakasa; it is also an illusion. Really, his world is not equal to the world of yours; it is also not different from this. This your world is non-existent. Only the Brahman shines as the world. This world of the drisya only of the present, past and the future is in the mind, the residue of only the *Chit*. As long as the mystery of the world is not realised, so long, the world, the Chidakasa, the form of *sat* is as strong as a vajra, the hardest weapon. Just as water spreads in the form of waves in the ocean, the world which is nothing but the mind appears as ever-expanding to the ignorant, with birth, growth and other changes.

Having no changes at all, the Brahman in the form of the nature of Chidakasa, by its own illusion acting a bit creates itself as the mind only and becomes the mind. Its power of *manana*, contemplation, becomes the form of the mind. By this mind, it creates the wide wide world. By it all the drisya is spread. In reality, nothing is spread as the world except the Brahman, the Atman, the Self." (1-44)

85. The Samadhiyoga of Veetahavya

Rama :- "Sir, how could Veetahavya take out the body from the mud under which it was covered? How could he be there? What did he do there?"

Vasishtha :- "Rama, after that, the mind of Veetahavya, the form of the endless Atman, was able to know itself as the wonder of *tanmatra*. When Veetahavya's mind was the Ganapati of Iswara, when it was in the meditation of the Atman, desired to see once all its previous bodies. Hence, it saw the destroyed as well as the non-destroyed bodies. Of the non-destroyed bodies, it saw a body like an insect in the non-destroyed bodies, it saw a body like an insect in the hole of the earth. It was dragged to a distant place by the water of the rainy seasons; its back was filled with mud, it was covered by grass. Veetahavya then with mind full of knowledge thought thus: "this body is devoid of the movement of the life-winds, it is unable to walk even a small distance or do a small bit of work. How can I lift it up? I shall enter the Sun and seek the help of *Pingalaka*, one belonging to the group of the retinue of the Sun-God. But, what have I to do with the world? Shall I leave this body and become a *videhamukta* and repose in my own state of Self? What is the use to me of the play with the body? I have neither acceptance, rejection,

nor prop of the body. Leaving the body is as good as accepting the body to me. Till the body becomes the form of an atom, I shall wear it and roam. To make the body enlivened by Pingalaka, I shall enter the Sun just as the reflection enters the mirror." So deciding, Veetahavya like the wind, like the sky in the wind-blowing-leather-bag, with a small body entered the Sun. With due respect to the sage, the Sun saw his body in the Vindhya covered by grass etc. Knowing the desire of Veetahavya, the Sun asked Pingalaka, the forerunner of him to oblige him. Then, in the wind-form, the Veetahavya's subtle-bodied Samvit, saluted the Sun-god. Pingalaka was ready to help the sage, he entered the body of Veetahavya which was like the cage of the Vindhya mountain. Pingalaka then left the sky, and entered the Vindhya-forest, beautiful with elephants etc. and filled with clouds of the rainy season, creepers and bushes. He took out the body digging with his nails, like the sarasa bird taking out the lotus from the mud. Just as the bird that flies in the sky enters its nest, the subtle body of the sage entered that body. In that body, Veetahavya then saluted Pingalaka, who duly reciprocated. They, both of them like two oceans of lustre engaged themselves in their own affairs. Pingalaka went into the sky and the sage to the lake for bath. The lotus-lake was filled with the lily-stars, due to the morning rays of the Sun, it appeared as weaving red and yellow silk cloth. The sage took his bath therein. Like the young elephant in the forest, bathing in it and doing *japa* etc. worshipping the Sun-God, he shone bright as before with his mind-desired body. The sage with a mind filled with equality, perfect peace, virtuous intellect, friendliness towards all, favourable and compassion,

devoid of all attachment spent a day playfully on the shore of a river in the Vindhya Mountain." (1-28)

86. Dejection of the sense-group

At the end of the day, Veetahavya wanted to enter samadhi again. He went to a cave in the Vindhya that was known to him. The sage who knew very well the essence and essencelessness of the world, without leaving his oneness with the Self as before with the senses thought thus : I have given up my senses long before; I have nothing to do with the thought of them. The creation of 'is' and 'is not' is cut off like a tender creeper. Catching hold of the *Chinmatra* the residue, the Witness placing on equal erect position, on his seat tight, like the top of a mountain I will remain unmoved. Though alive, in the idea of the unwise as dead, and in the opinion of the jnani as living, with cool-headedness, I will be the form of Chinmatra. Though in the waking state, sleeping as I do not mind the dualism, though in the sleeping state, waking as I see the form of the Pure Self, being in the tureeya state, I shall remain unmoved till the fall of the body. Beyond the mind, spreading everywhere in the common form of power, in the only one Paramatma without any changes, I shall remain as static as the log of wood. So deciding, for six days he was in samadhi and later, he came out of samadhi just as the traveller, who takes rest for a while and gets up. Later, he the greatest penance-doer, became a *siddha* and lived on the earth for long, in the form of a jivanmukta. He never praised any thing; he never blamed any thing. He was always devoid of joy, sorrow or fear. Walking, moving, sitting, he always used to think so : "Oh fickle mind, you must develop the state of detachment and

give up your fickleness. Oh sense-thieves, the dead desire, the Atman is not yours. You are not the Atman. As you have no relationship with the Atman, you are destroyed. All your desires are vain. As such, you can not encroach upon me. "We are the Atman" this your vasana, like the serpent in the rope, occurred to you due to giving up the knowledge of the Self. This is the *Atmatwa* in *Anatmatwa*, *Vastutwa* in *Avastutva* (Self in the non-self; the thing in the non-thing). This is the result of ignorance; if ignorance vanishes, this misconception vanishes. Oh senses, you are different from us; you are instruments of doing; we are the favouring people of you. The non-dual Brahman is different from the cause of doing the deed by the instigation of prana, life-wind. The enjoyer Chidabhasa is different; the receiver mind is different; then what has what defect in what way? In the forest the wood is born; with the skin of the bamboo, ropes are prepared to bind the sticks of the wood; the axe and the chisle etc. are made out of iron; the carpenter uses them for earning his livelihood but not for the interest in a house. The house is formed accidentally by the power of the deed-doing instruments, with a strong foundation. In the same way, in the body also due to the cause and effect, the senses of action and the senses of knowledge are commanded and employed in their deeds of seeing, hearing, speaking, taking etc. as results of their powers, the affairs are being done accidentally. In these deeds what is loss and gain? To whom and in what way? Now ignorance vanished in toto; knowledge dawned; the best knowledge of the Self came back to memory. The *sat* has become *sat*; the *asat* *asat*; obstacles disappeared; the thing real is and the false disappeared."

Veetahavya, the great sage and penance-doer thus thinking lived for many years in this world. Later, to avoid coming back, he immersed himself in the eternal Brahman, devoid of thought and ignorance. He attained the joy of the Brahman in meditation. His mind was above desire and non-desire; so even though things acceptable and rejectable came near him, he cared for neither. With a renewed interest in the enjoyment of the nectar of the Brahman, the form of bodiless oneness, devoid of birth and death, devoid of the attachment to samsara. So, he went to the cave of the Sahya mountain. In order to avoid attachment with the innumerable worlds, he sat in the posture of the lotus spoke to himself thus: "Oh attachment, become detachment. Oh anger, be calm I played with you both for long. Oh enjoyments of the body, salutations to you. Like the boy lulled by the parents, in innumerable births, I was lulled by you. Oh pleasure, sexual enjoyment, you made me utterly forget the joy of the Brahman. I salute to you. Oh sorrow, burnt by you, I searched for the Self and followed the path of Self-Seeking glory. I salute to you. By your grace, I now enjoy the happiness of the Atman in Peace. I salute to you found in the name of sorrow but the actual giver of joy you are. Salutations to you. Oh dear body-friend, the most essenceless liver of life, I attained the knowledge of the Self through you. So, please accept my good wishes. I am going to the state of Brahmatwa. Our separation is the effect of the eternal principle or ordination. The course of jiva's life is very intricate. After being with you for over a number of births, I am now separating with you. You are my age-old friend. To leave you is only the play of self. By self-realisation, you harmed yourself. By

becoming the Self you destroyed yourself; now did I destroy you. Oh *trishna*, do not grieve that I am going away from you. Oh desire-god, I destroyed you by dispassion. Please excuse me, Oh mother *trishna*, due to your ill-will we are separated for ever. This is my last salutation to you. Oh god of good, salutations. You lifted me up from hell and sent me to heaven. I salute to you, Oh the Sin-tree, born in the field of evil deeds, having many hell-branches and the flowers of the tortures of hell, I experienced many mean births due to you. I salute my illusion, that disappeared from to-day. I salute the cave-goddess of penance, possessing the sweet words of *Venugana*, the music of the bamboo instrument, the dress of the fallen leaves, the friend at the time of samadhi. By creating to me repose in the full bliss, the form of the Atman, you have destroyed my *lobha*, peevishness. You were my affectionate friend. Sorrow-stricken by worries and woes, dejected by obstacles, to avoid all of them, I approached you, my dear friend. I salute to my walking-stick, the friend in my old age giving me consolation and help. Oh body, the skelton, blood, sinews, thread-like tissues etc. are your important things; along with them, get away to *prakriti*. I salute to the bath that washes off the bad smell, dirt and filth etc. emanating from the body and make it pure and holy. I also salute the actions of eating, sleeping etc. and the acts of going and coming. Oh life-winds, you were my friends natural of ancient times. You also receive my honour in the process of saluting my friends. May you be happy. I am going. With you, I took rest in innumerable peculiar female organs (*Yonis*); I roamed in the shrubs of mountains and other worlds; I played in the places of the Siddhas; lived in mountains; took

part in many pastimes; walked in different paths; why thousand words, there was nothing which I did not do with you; there was nothing which I did not steal with you, roam with you, take or give. Please go back to *Prakriti*. Oh life-winds, I am going to the Brahmapada. In the world, all riches gathered end in destruction; all high-ups end in fall-downs; all meetings end in partings. All. ALL, ALL perish. May the lustre of my eyes enter the orbit of the Sun; May the nose-sense pierce through the earth; may the movements of the life-winds enter the *Mahakasa*, the great sky. May the holes of the ears go to the sky-hole; may the power of taste of my tongue go to the orbit of the Moon. I, the Atman like the ocean without the Mandara, the day without the Sun, like the cloud in the *sarat*, the creation at the end of the *kalpa*, like the fire without fuel, like the lamp without oil, take rest in the Atman the end and aim of Omkar, in Peace Absolute.

Giving up all affairs of all kinds, being above all the states of *drisya*, uttering Omkar, attaining the highest Peace with the Peace of the mind and destroying completely the filth of illusion, I remain the Atman Absolute. (1-60)

87. Veetahavya's Nirvana

Devoid of mind or meditation and all desires, uttering Omkar, Veetahavya attained the state of the Brahman in heart remembering the Pranava, Omkar with the differences in pada created by arthamatras aum and uttering it, with *athyuropa* as per Vedic injunctions and by *apavadas*, wrong notions, leaving aside the internal and external parts of the causes the birth places for the three worlds, Veetahavya saw the Atman, the Pure, the inexhaustible, devoid of light,

and darkness, devoid of the Sun, the Moon, devoid of the dust, fog and the cloud, calm, serene, endless like the sky in sarat, became rid of all confusion. Like the Chintamani, touchstone, like the full Moon, resting Mandara mountain, the stopped wheel, he was in the state of tureeya. He then left, like the wind leaving fragrance, all the *tanmatras* of the senses along with the long thread of the Pranava sound. Just as the sky leaves aside effulgence, like the calm man leaving aside anger, he left the *tanmatra*, the form of which appears only to the Witness. Then a kind of luminosity appeared. Even that he left within half a minute by a flash of thought. Then there was neither darkness nor light. At that stage, he had a piece of grass-like mind, capable of creation and that too he cut off within half a minute. Like the light or lamp at a windless place, he took as prop the samvit, which took the form of clear luminosity. He gave up that creation, which was like the creation of a boy in less than half a minute. This is giving up the state of senses of Chaitanya. Thus, attaining the state of 'Pasyanti', remaining as Witness only and then attained the state of Satta, power, only. Later, attaining the state of sound sleep, he was firm like a mountain. Then slowly he attained the state of tureeya, in which he was, though devoid of the joy of senses, with the joy of the real form of the Self. He was devoid of any other power but the power of the Self and devoid of any other form but the real form of the Self. His state was that of *achinmaya* due to the absence of any thing to make it full of lustre but it was Self-Chinmaya. He attained that state in which is stated 'not this' 'not this' and the state beyond word and sight. Thus, he became the form of the Brahman, the all-equal, the all-wide, the all-holy or sacred, the interior

of all things and the state of leaving every thing. He attained that form of Sat which is a vacuum to the Vacuum theorists (Sunnyavadins), the Brahman to the knowers of the Self, Pure Knowledge to the Vijnanavadins; to the Sankhyavadins Purusha, Iswara to the Yogavadins, Siva to the Saivas, the Atman to the knowers of the Atman, the *niratma* to the *soutrantika vaibhashikas*, the vacuum between *chit* and *achit* to the *Maadhyamikas*, and to the jivanmuktas the all-form. He shone as that real form which was the essence of all sastras and siddhantas, the residing soul in all hearts, the form of all, the all-expansive and all-essence of all philosophies. He remained as the form of Sat, that is ever the non-doer, the giver of light even to the Sun, the Moon and other shining bodies and the form of self-experience. That which is the One and the Many, the Passionate and the Dispassionate and the all-form and the no-form; he attained.

Ajamajaramanaadyanekamekam

Padamamalam sakalam cha nishkalam cha

Sthitaiti sa tada nabhahswarupaa

Dapi vimalasthitireeswarah kshanena

As per the attainers of salvation, Veetahavya was the stayer in the state of the Atman, devoid of birth, old age, death etc. the beginningless, the One, the Pure, the Immaculate; as per those who are still in bondage, he was in a moment Iswara the form of many." (1-24)

88. The Absolute Rest of Veetahavya

"Rama, thus Veetahavya, crossing over the ocean of samsara and the sea of sorrows, destroyed his mind in toto and dissolved himself in the Parabrahman. With perfect Peace and all-contentment, like

the drop of water in the ocean, he was in his Self, changeless. His body, like the lotus in the snow-season, weak and dilapidated lay there. From it the life-bird flew away leaving the nest of the heart in the tree of the body, like the stone thrown away by the machine. The five elements of the body joined the five elements outside. The Chaitanya entered the great ocean of Chaitanya. The seven dhatus joined the seven dhatus. All of them joined the causes of them. This is the story of Veetahavya's Absolute Rest. Think of it; follow it; gain it. Realise the truth of the Self with the best contemplation, take the essence and follow it. Rama, all what I said, what I am saying and what I am going to say was thoroughly examined, experienced and exhausted as a seer of the past, the present and the future as a *chiranjeevi*, ever-living. Attain this as knowledge alone leads to salvation. By knowledge alone, ignorance vanishes; by knowledge alone the highest state is attained; to speak the truth there is nothing higher or greater than knowledge. Take Veetahavya's example. He cut off all desires by knowledge and destroyed the mind-mountain. Veetahavya's knowledge by the Brahman of the heart enjoyed this world in the form of Self-created world. The drisya of the senses like the eye, Veetahavya and all is nothing but only the mind. You, myself are not different from our mind. The whole world is only the mind. In it is there any thing 'mine' or 'yours' or 'others'?

Attain the highest object, by destroying the defects of attachment etc; devoid of all filth of the actions for the fulfilment of desires, the most sorrowless but all-joyful state like the state of Veetahavya who attained Nirvana. (1-16)

89. Sadvicharavilasayogopadesa (The exhortation for the glory of the state of playful Self-enquiry)

"Rama, be happy in yearning Self-realisation devoid of attachment, anger, fear and hatred like Veetahavya. For over thirty thousand years, Veetahavya lived in the world quite happy. You also be so. Follow the example of the very intelligent realisers of the Self. The method of joy and sorrow will never lead to the realisation of the Self. The all-embracing Self is yourself. Why do you grieve in vain? There are many Self-realised souls in the world. Like you, subjected to sorrow, they never were. Be happy; be restive by heart; give up every thing in heart; be equal and happy as you are the Atman spreading everewhere; you have no re-birth. Your falling a prey to sorrows is like the lion falling a prey to a peacock; the great souls, the jivanmuktas, will never fall a prey to joy, sorrow, anger etc.

Rama:- "Sir, what is the reason for the absence of powers like going to heaven etc for the jivanmuktas? Pray, clear off this doubt just as the sarat clears off the clouds in the sky.

Vasishtha :- Those powers are natural like the flames going up and not down. They are like the powers of the birds or mosquitoes, natural to the beings; they are not liked by the Self-realised souls. Though one is not a knower of Self, an unrealised soul, can attain them either by the power of *mani*, *mantra*, *oushadha*, *kriya* etc. (by wearing a magic gem, by uttering spells, by taking in medicines or practice of yoga, the powers of things, time, deeds of the past, etc) The knower of Self, living in Self does never pay any heed to them because he is contented. He will never run after avidya, ignorance. All the things

of the world are things of ignorance. The wise, giving up ignorance will never indulge in it. Flying in the air etc. are powers attained by hard struggle only for the sake of senses (enjoyments). Hence, the wise will never like them. Jnani or ajnani by following the scientific process can get the powers of going in the sky etc. by practice and effort. The knower of the Self is beyond every thing, desireless, rests ever in the Atman satisfied; he wants nothing; does nothing. He derives no benefit by going in the air, by the siddhis, accomplishments, mean pleasures, influences, silence, life and death. He is ever contented, ever peaceful, ever dispassionate, ever devoid of vasanas, ever like the sky vast and great and he ever rests in the Atman. The unattached even in life and death, the jnani, even by sudden joys or sorrows will never be affected, will never leave contentment, quite natural to him. Worshipping the Atman, like the ocean with rivers, he will be full in his Self. He has no gain by acts done; no loss for deeds undone; he has nothing to request any being, for any thing at any time. Even fools will get the siddhis by following the rules of procedure; the sastras are correct; they can not be changed; certain procedures will give certain results, by niyati or divine ordination; they can not be changed by the gods or even Maheswara etc. To the gods and the birds, going in the air, is natural. Just as the Moon does not leave his coolness, they will not leave their Niyati. Even the all-knower, many-knower, Vishnu or Maheswara, none can change the niyati, divine ordination. Therefore, the powers of going in air etc. are not unnatural. Just as poison kills men, liquor causes languor, honey and madiphala cause vomitings, as per things, time and action, experts in yoga will have the siddhis. They come

under avidya; to the knower of Self who gets rid of ignorance there is neither subjectivity nor non-subjectivity with regard to the Siddhis. Things, time, place and actions do not help one in the attainment of the Parabrahman. One who has desire, desires siddhis, accomplishments; one who has no desire, the knower of the Self, is always full. The conqueror of desires, the knower of the Self will have no desire for the opposite of the Atman or the mean fruits. The knower or non-knower, one tries to get his desire fulfilled and gets the desire fulfilled. Veetahavya tried only for jnana and not for any thing else. Men with desire try only for siddhis and they get them. To the great knowers of Self, the accomplishments will not be of any use.

Rama :- "Sir, how is it that the body of Veetahavya was not eaten by wood-wild beasts? Why was it not spoiled by dirt and dust? Why did he not get Videhamukti?"

Vasishtha :- "Rama, the mind of the ignorant is tied by the rope of evil vasanas and experiences joy, sorrow and burning etc. Destroying ignorance by knowledge, the jivanmukta possesses the body of pure samvit devoid of vasanas. Hence his body, none can destroy. Moreover, in whatever the mind is immersed, it gets the form of that thing. The mind becomes ugly when it sees its enemy; it becomes joyful when it sees its friend; this is an every day experience. The passer by, devoid of attachment and anger, looks at the trees or mountains with neither hatred nor liking. This is a common experience; the mind becomes attached towards tasteful things and repulsive to untasteful and sour things. This is also a common experience. On the body of the Yogi, duly full with the glory of the state of dispassion and, non-anger and

non-enmity, when the mind of the wild beasts falls, the reflection of oneness falls upon them; hence they will not touch the body. Just as the traveller is not interested in the cutting of the trees on the roadside, the wild beasts with the association of the Yogi, who sees all beings equally, also see thus equally all, will not harm the body. When the Yogi leaves the body and goes elsewhere, the wild beasts of that place become mild, devoid of their wildness and never harm the body. For these two reasons, the body of Veetahavya was untouched by the wild beasts or poisonous creatures. The *Chit* is in the form of common power in the stick, in the lump of mud and the piece of stone as in the mute boy. Only in the *sukshmasareeras*, subtle bodies, the power of *chit* like the water and reflection, appears fickle and divided. But, the body of Veetahavya having attained the *Brahmabhava*, the state of changelessness, remained changeless by the *samvit* of the earth and water there which were in the same form of equality; moreover, movement is the cause of destruction; the destruction in the form of movement of the life-winds is found in the affairs of the world. Movement is the movement of the life-wind; as that is stopped the body of Veetahavya was not ruined. One, who has no movement either by the mind or the life-wind in the body with internal mind and external hands and feet, will have no growth or destruction. When the internal and external movement is stopped, the *dhatus* of the body like the skin, blood etc will not change their state. When the movement of the mind or the life-wind stops, the *dhatus* made stiff by Yoga attain the firmness of the Meru. We experience in the world the firmness of the bodies of Yogis and the non-movement of the limbs of the dead. Hence, even after thousands of

years the bodies of Yogis like the clouds remain undrenched and like the stone on the earth undestroyed. I will now tell you why Veetahavya did not get Videhamukti, The knowers of Self, the dispassionate, the great wise and the holy men who cut asunder all the bonds of the body and the mind will be independent as regards their bodies. The Daiva that gives the results of Prarabdhakarma, the actions of the present or past life's can not do any thing the mind of the Yogis engaged in experiencing the remaining part of the prarabdhakarma. Therefore Rama, the mind of the knowers of Self thinks as per the past deeds, that it becomes quickly. Veetahavya's mind now thought of life; therefore it came to him. Moreover, the moment his mind desired videhamukti, he got it because he was independent in the giving up of his body etc. The Jiva of Veetahavya, devoid of vasanās, who quickly attained liberation from bondage and who possessed the *upadhi* of the *antahkarana* was born in the form of the Atman, was the all-powerful Maheswara himself; hence what he wanted he got it at once. (1-68)

90. Chittopadesavicharayogopadesa, the
exhortation of the self-enquiry as per
the exhortation of the mind

"Rama, the moment of the mind of Veetahavya was destroyed by vichara, self-enquiry, he attained the virtues of friendliness, kindness etc."

Rama :- "Sir, you said that the mind is destroyed by self-enquiry and dissolved in the Atman; then how can the virtues of friendliness etc. be attained?"

Vasishtha :- "Rama, the destruction of the mind is of two kinds, *sarupa* and *arupa* (with form and

without form) the Jivanmukta's is sarupa and the videhamukta's arupa. In the world the presence of the power of mind causes sorrow; its destruction joy. So, one must destroy the power of the mind as well as the mind itself. The mind that is full with filthy vasanas, and that is the cause of many births, causes sorrows. The mind of the ignorant which attributes to itself the qualities and principles of the body and the senses and weeps is called the Jiva. As long as there is the mind, so long there is sorrow. With its end, the samsara ends; sorrows end. The mind that is firmly established by the innumerable vasanas in the ignorant Jiva is the mother-root to the tree of sorrow. The sorrow-forest trees will have their births from it.

Rama :- "Great soul, what is meant by mind destroyed? What is mind undestroyed? How can it be destroyed? How can the destroyed mind get power again?"

Vasishtha :- "Rama, you are an expert questioner. Just as our breath can not shake the Meru Mountain, the mind that can not be disturbed by the states of joy and sorrow from the state of the Atman, the real form of sameness or equality, that mind is said to be destroyed. That mind is said to be destroyed which never thinks 'I am this body; I am not that'. That mind is said to be destroyed which never causes change in the face under any circumstances, either of joy, sorrow, danger, dejection, pride, glory, worship or hatred or contempt. This destruction of the mind, the mind of this sort is said to be the mind destroyed. The jivanmukta has this state of the destruction of the mind. Leaving aside the highest end, always thinking of the drisya is said to be ignorance the quality of the fool. The moment it is destroyed, that moment the good nature, in the form

of the destruction of the mind, dawns, in full. The pure good nature and the very natural state of the Jivanmukta's mind destroyed, is called *Chitta*. The mind of the Jivanmukta with the glory of virtues full with the best vasanas and devoid of rebirth shines. Spread with the power of the Brahman, devoid of rebirth, the power of the mind of Jivanmukta is called Sattwa. As it is experienced it is *sarupa*, with form, by its attainment of the nature of *sat* it is *arupa*, without form. This destruction of the mind is the exclusive quality of the Jivanmuktas. Just as the Moon is full with many rays; the Jivanmukta is full with many virtues. By the destruction of the mind, the Jivanmukta becomes the source of sattwa, coolness and he is endowed with many virtues like the sprouts of the tree. The videhamukta alone gets the arupa destruction of the mind. The sattwa, the source of all virtues dissolves itself in the sacred and pure Videhamukti. In the state of the destruction of the mind, pertaining only to the videhamukta, the formless and the destroyer of the sattwa, there will be no drisya whatsoever. The state of the formless destruction of the mind is neither good nor bad, it has no fortune or misfortune, it is neither fickle nor non-fickle, it has no rise or set, joy or sorrow, light or darkness, dawn or day, day or night, it has neither the quarters nor the sky down or up, neither smell nor evil, it has no attachment, power or any thing, it is neither *sat* nor *asat* or its mixture. It is a pure, and calm place devoid of darkness or light, devoid of the Sun, the Moon, stars or wind, illumination and pure like the *sarat* sky. Just as the sky is the place of the wind, it is the place for the great souls who crossed over the ocean of samsara mentally. Devoid of inanimation, sorrow, glow, full of bliss, devoid of ignorance, in

that state of purity and sanctity, wide-formed like the sky, the videhamuktas, the great souls having no mind whatsoever live without any return. (1-31)

91. Samsrutibeejavicharayogopadesa
(The exhortation of the glory of Self-enquiry
as to the seed of samsara)

Rama :- "Sir, what is the seed of the grapes-creeper of samsara, which has many Brahmanda branches in the *avyakrita* like the mountain in obstructing the Brahman, which has no kind of any residue, peculiar with the star-flowers, having the gods and demons-birds, the wires of lightnings, at the end of the quarter-branches having black sprouts, beautiful in all the seasons, smiling with the blossomed flowers, encircled by the seven ocean-steep wells, fair-with many rivers, the cause of life of the fourteen worlds and the infinite beings, encircling the world-forest, appearing like the net, wide with old age and death-not full with joy and sorrow-fruits, with strong root and trunk, with the water-pouring of illusion? What is the seed for that seed? What is the seed for that seed? Please enlighten me.

Vasishtha :- "Rama, the seed for the creeper of samsara is the body, internal and external, the doer of many odd deeds, full with sprouts of good and bad. Thick with extensive branches, fair with sprouts, leaves etc., the creeper of samsara comes out of the body-seed and grows, just as the corn grows coming to fruition in the sarat season. The seed for the body is the mind, the source of growth and destruction of things, the box for the gems of sorrows and a prey to and follower of desire. From the mind alone, the bodies of the present and the future come into existence. This fact is the experience of all in dreams and delusions. The body is born

from the mind just as the town of the Gandharvas with windows etc. is born of *samkalpa*. Just as the pot etc. belong to the mud, the form of the world with false shape and which is *drisya* is of the mind. To the mind-tree, with the twigs of action, the seeds are two - one is the movement of the life-wind; the other is strong *vasana*. With the movement of the life-wind, the mind the *chidvikara*, reflection of *chit*, is born at once. If the life-wind does not move in the tissues and sinews, the mind is not born as there is no external experience. The movement of the life-wind through the mind, becomes famous as the world appears like the blackness etc. in the sky. The Deluge of the world is the stoppage of the all-life-wind, which is the actionless peaceful state of *Chaitanya*. It is also called *Moksha*. But, with the movement of the wind of life, like the ball struck with the hand, the mind's action begins and grows. Just as the ball struck by the hand jumps here and there, the *samvit* or the action of the mind appears in the bodies with the movement of the life-wind. Just as the subtle fragrance is goaded by wind the *samvit* though spread everywhere is goaded by the movement of the life-wind. By the control of the actions of the mind, the highest state (*Moksha*) can be attained. So, with the practice of *pranayama*, breath-control, control of the life-wind, there will be no confusion or worry. With the birth of the action of the mind, passion for the external things begins. With the enjoyment of external things, the mind gets all sorrows. The mind should be sleepish towards the enjoyment of external things and active in achieving inner peace by Self-Knowledge, the highest state is soon achieved. By the movement of the life-wind and the increase in *vasanas*, if you do not

increase the activities of the mind like an ignorant man, you will become liberated without the changes of birth etc. The cause for the increase of mental activities is the mind, by which the lives of many were cut short and destroyed. The whole world is full with the evils in the form of the mind. The Yogis control the life-breath by the pranayama, meditation, by methods recommended by the experts in the field etc for the peace of mind. Control of life-breath leads to peace of mind, equality, happiness and the cessation of activities of the mind. Taught by men of knowledge, experienced personally, enlivened by vasanas, please hear the origin of the mind. Leaving aside the pros and the cons, due to the strong thought of the mind to treat them as I, mine and accept them called vasana. By keen interest what the Atman thinks over, it acquires that shape, leaving aside the other thoughts. One who falls a prey to vasanas what he sees he thinks as *sat* and be deluded by it. The Jiva leaves his true form by the rapidity of the unconsciousness of the vasanas. One who is addicted to drinking sees all things as moving; thus one who is with vasanas sees the form of the world as he thinks as per his vasanas. Those who are under the influence of poison will get grief; thus one whose mind is full of false knowledge, the result of his vasanas is filled with mental worries. Rama, know it as mind by which knowledge false, non-self Self and non-thing as thing are taken for granted. The very fickle mind is born that 'is the cause for death by that vasana which treats the body as Self. There will be no mind when the Chaitanya leaving aside acceptance as well as rejection and every thing and becomes devoid of vasanas. With the absence of the vasana, when the mind does not contemplate even a bit of any thing,

then is born the non-mind (amanaskayoga) the giver of absolute Peace. As nothing appears in the sky, nothing is thought of in the samvit, then there will be no mind in the Chaitanya just as there is no lotus in the sky. When nothing of the world is thought of, the sky of the heart becomes vacant; the mind is not born there. The mind is that which takes the false thing as true due to attachment. This is the form of the mind. That which takes as impossible to argue by any means that the drisya is true and that which is as pure as the sky, in that Atman, no mind is ever born. The non-mind is that Self-realisation otherwise called as the abnegation of all drisya, in the form of forgetting all external things by self-control. The cool mind that renounces every thing internally but is found with activity is *asat*, false. By vasanas, not thinking of the objects of senses and not having any attachment to them is non-mind; that is *sattwa*. The jivanmukta sans vasanas that cause birth and death, though attends to the affairs of the world like the turning of the wheel is said to be in *sattwa*. Just as the boiled seed is devoid of plant, the vasana devoid of plant, the vasana devoid of attachment does not harm. The *sattwa*-minded and the knowledge-experts are the non-minded. They attain salvation at the end of this life. There are two seeds for the mind—the movement of the life-wind and the vasana. The moment one is destroyed, the other also gets destroyed. For the water in the pot, the pot and the water-tank are causes; thus, for the birth of the mind, the movement of the life-wind and the vasana are the causes. For one who has no vasana that causes rebirth, the movement of the prana and the vasana like the sesame seeds and oil, living one in the other, in course of time like the seed and the sprout, one becomes the

cause for the other. Thus the mind is the cause for both *pranaspanda*, movement of life-wind, and *vasana* and causes the birth of the senses and the joys and sorrows. The mind creates in order, the life-winds, the senses, the sense-pleasures and thus every thing; thus, the life-winds and the joy of sense-pleasures both mixed, create mind, in the form of *vasana*. Both *pranaspanda* and *vasanas* like *tilatailas*, movement of the life-breaths and *vasanas* like oilseeds and oil are together mutually; *vasana* causes movement of the life-winds and the life-winds cause the *vasanas*. The order of *chittabeeja* (mind-seed) is that of the *bijan-kura* (the seed-sprout). Of them, the *vasana* is of upward trend; it goads the movement of the life-wind through the act of *samvitprakshobha* (utter confusion of *samvit*). The mind is born out of it, the attachment etc. the qualities of the heart are of goading nature and hence they goad the *samvit*. Thus, the mind-boy is born. In this way, the movement of the life-winds and the *vasanas* are the causes of the mind. If of the two, one is destroyed, the mind gets destroyed. In due course just as the ripe fruit falls down by the blow of the wind, the mind-tree, teased by joy and sorrow, moved by contemplation, having the body-fruit, action-sprouts, surrounded by the black serpent of avarice, the place for the disease of attachment-crises, having a strong ignorance-root and the resting place for the sense-birds, falls down by the destroyed *vasana*, in a moment. In a moment, by the control of the movement of the life-wind the mind-dust, that makes the quarters dirty, that covers the form of *Chit*, the eye of all beings, resembling the fickle cloud, born by the ignorance-sweeping-broom, spread through the grass-pieces of avarice, having the pillar-like body as home, confused by the wind of mean action, an

expert in flying in the quarters, and quite incapable of enjoying the inner glow of the Brahman, disappears in a moment. For both the movement of the life-wind and the *vasana*, the sense-objects like the word, (speech), touch etc. may serve as seeds, because with word and touch, both *pranaspanda* and *vasana* appear in the heart. They are born with the gain of word and touch. So, *samvedya* (word, touch etc.) is the seed for *pranaspanda* and *vasana*. By giving up *samvedya*, word, touch etc., both *pranaspanda* and the *vasanas* fall forthwith like the tree, the mother-root of which is cut off. Moreover, the *samvit* leaving its stability getting the form of *samvedya*, becomes the seed of the mind. Without oil-seeds oil will not come out; thus, without *samvit* there is no *samvedya*; both inner and outer objects are not different from the *samvit*. Just as one sees his own death and things of other countries in a dream, by the *samvit*, the *samvit* in the waking state also sees objects as per its *samkalpa*. Its discretion of knowing itself by its own wish is also dream-like, why because in the non-dual Brahman, there can not be self-*samvedana*, *vichara* and *viveka*. Just as the boy sees the ghost by the illusion of his *samkalpa*, the ignorant see the whole panorama of the series of worlds due to the *samvit*. The log of wood appears as man; thus the *samvit* appears as objects. Just as the rays of the Sun or the Moon entering the room through the window or opening going round appear as the *trasarenu*s, just as the man in sailing boat sees the trees on the shore as moving, the *samvit* appears as *samvedya*. Just as the serpent-ness in the rope and the two moon-idea in the sky disappear with the knowing of the truth, the grave false knowledge ceases with the right one. ALL THE THREE OR THOUSAND WORLDS ARE ONLY

SAMVIT, PURE, CLEAN the Brahman and nothing else. To hold this opinion strongly in mind is true and pure Knowledge. That which is previously seen or unseen flashes in the mind, the man of knowledge must get rid of and dispel with great effort as it is all false; as otherwise he enters the great samsara, from which he can never come out. Moksha or salvation is to annul this illusion by the mind; treating the drisya as true leads to endless woes and worries of births and deaths. Rama, not seeing the objects is the only *Chit*; the nature of the Atman. So, leave out seeing the objects and become the form of the full joy; you are the Self-awakened, objects-less Atman.

Rama :- "Sir, by giving up jadata samvedana remains; by giving up samvedana, jadata remains. How is it that the same thing is ajada and asamvedana?"

Vasishtha :- "Rama, to believe the external objects as true is **SAMVIT**. The Jivanmukta will never believe the past, the present and the future objects as true. The jiva not knowing this truth is like the log of wood or stone asamvedana; as he is Self-luminent, he is ajada. Samvit is knowing things as false. If it is not known, he is called asamvit, jada. One knowing all objects as false and having no attachment with them whatsoever is called ajada, asamvida and jivanmukta. When things are not attributed to the Atman as Atman is devoid of vasanas when one behaves as a mute man or boy with vijnana, knowledge, then Pure Consciousness, devoid of jadata and all spreading, the wise man takes hold of. Due to it, he will never again indulge in the sense pleasures. Just as blueness is born from the sky, one who is devoid of all vasanas attains the highest bliss from nirvikalpasamadhi. Yogis devoid of mind stay in that absolute bliss. As they immerse themselves in it,

their endless wisdom in the form of the Brahman dissolves in the middle of the luminosity of the Brahman. One who is devoid of samvedana (the thought that the world is true) is always in all stages of sitting, walking, seeing etc known as the form of Absolute Bliss, all-happiness and all-animation. Rama, attain this state with great effort and cross over the ocean of Samsara and the sea of sorrows. Like the vast tree that comes out of a small seed, spreads and spreads and covers the sky, in course of time, the world of senses and pleasures is born of samkalpa and spreads and spreads quite false and most unreliable. Having samkalpas again and again, the samvit becomes the form of its samkalpa, then it becomes the seed of all its future births. This samvit is born of itself deludes itself again and again and when it sees the reality of the Atman attains salvation itself. As per its thought, the samvit becomes it. If it does not get rid of attachment etc., it can not attain its chidrupa even after a long time. The seen gods, demons, yakshas etc. are all false creations, not true. The Atman, with the age-old fascinating illusion (Maya) is staging the drama of the world. Like the spider weaving its web around itself for sorrow, the samvit also binds itself by itself and grieving finally attains salvation by itself. The samvit is the form of water to the ocean of the worlds and spreads everywhere; the fine group of quarters is itself. It appears as the mountains, the sky, the earth, the wind, rivers etc. All are the waves of the ocean of samvit. 'The whole world is samvit, nothing but the samvit, there is nothing else' this idea makes the samvit the non-dual form of the Brahman. When it, without great or small movement stays in the Self firm, then it becomes the form of the reality unbound by anything. From the

v.65

Brahman, the only samvit, this samvit only a reflection of it, like light from the Sun etc. is born. This has two forms - of innumerable shapes, and of the only one Sanmatrarupa. The pot, the cloth, I, You - in this way it is said that it is many - formed. Rejecting this division, taking it as one in all beings, the root of all the world is the One Brahman, spread everywhere, without any attachment is called the *Sadvastu*, the only true thing. When the pot etc. are broken to pieces or shattered, it is disconnected. Hence it is said that the pot etc. are non-things; the Sanmatra is ever spread everywhere; hence it is called the only true thing. It never spreads and is never destroyed. Rejecting the division of time, thing and place etc., be firmly attached to Sanmatra only. The power of time also like the power of the whole world becomes the residue when the creations of differences are eliminated and is the highest. But it is troubled by division and hence false. What is liable for different creations or divisions and Innumerability can not be pure or sacred. Consider the sum total of all worlds as one Self and enjoy absolute Bliss and fill up all worlds, quarters etc. with it. The highest power of Self is the seed of the world and its reflected Chaitanya. From that all this came into existence. One who is firmly established in Self, in which all divisions and creations are destroyed, will never go back to the sorrowful samsara. As he is capable of attaining salvation, he is the real man. The Self, the Atman or the Brahman is the cause of all causes; it has no other cause; it is the essence of all things; it has no further essence. Just as the trees on the shore of the tank are reflected in the waters of the tank in the mirror of Pure Consciousness all things reflect. As all things are included in the Pure Consciousness,

all things become dear and lovable. Just as the six tastes are known to the tongue, all other joys are known to that sea of joy, and are out of it. The sense-enjoyments are becoming sweet due to the fact that they come out of it, the Brahman. Hence the Brahman has been the sweetest and the greatest. All the Brahmandas are born out of it; grow in it; Stay in it; increase in it; touch it; finally dissolve in it. That Paramatma is the biggest of the biggest, smallest of the smallest; the stoutest of the stoutest; the leanest of the leanest, the atom of all atoms, the farthest of the farthest, the nearest of the nearest. It is the first of the first things and the last of the last things. It is the light of lights and the darkness of all darknesses. It is the thing of all things and the quarter of all quarters; it is all-famous; it is all non-famous. It is thought and no-thought; it is drisya and no-drisya. It is Pure Consciousness and all the forms of ego. Rama engross yourself in all efforts for its attainment. That state of the Atman is all-holy, sans old age; by experiencing it the mind becomes Peaceful. When you realise it, that moment you are rid of the fear of samsara and are the attainer of the no-going-back state of Salvation. (1-122)

92. Samsritinirakaranakramayogopadesa

The exhortation for the glory of the
method of rejecting the world

Rama :- "Sir, you gave me the seeds of samsara. By giving up what shall I cross over the samsarasagara?"

Vasishtha :- "Rama, I told you what the seeds are. By destroying them, you will attain the Paramapada. Give up vasanas by force of self-effort; become one with the *chit* even for a moment; that will lead

you to the permanent stay in Paramapada; if you find out by keen observation the Pure Consciousness the cause of the world, by a little self-effort in the form of knowledge, you will be in the Paramapada; so meditate on the truth of samvit. Meditation or samvedya (object) is not possible because before samvedya, samvit is spread everywhere. So samvit can not be covered by samvedya; if it is covered no object will be seen as all is samvit. Whereever you contemplate, meditate, walk, stay, remain, act there will be samvit; so, meditation, object of meditation etc all is samvit. If you try to give up vasanas, all mental and physical woes and worries will be off from you. Of all efforts, the effort of giving up vasanas is the toughest and most fierce step because it is as impossible as the uprooting of the Meru Mountain. As long as the destruction of the mind is not affected, so long, giving up vasanas is not possible. As long as vasana is not destroyed, so long, mind is not destroyed; till the Self is realised, the mind will not be at rest; as long as it is not at peace, there is no destruction of vasanas. Self-realisation, destruction of vasanas, destruction of mind - these three are mutually causes for each other, hence impossible things. Therefore, one must do self-effort with discretion, resist the desire for enjoyment and aim at and attain *vasanakshaya*, *manonasa* and *tattwajnana* - destruction of vasanas, of mind and realisation of Self. They must be practised simultaneously as otherwise one can never attain the Paramapada. The above three become fruitful if they are practised by one constantly and continuously for over a long time. They will not be useful if they are practised separately in full just as the spells, by defective pronounciation will not be effective. Just as one man can not conquer the entire army, the practice of one only

will not give the desired effect. Just as many streams pierce through the mountain and break it, the practice of the three unitedly by one of determined effort is sure to reach the other shore of samsara-sagara. So, practise them simultaneously; you shall get at the Brahman quick and sure. By cutting off the lotus-branch, the thread also is broken; thus, the three will cut off the knots of the heart. A very long practice is necessary because the samsara rope is very thick and strong from innumerable births. Therefore Rama, practise the three simultaneously always while you walk, move, roam, hear, drink, touch, smell, sleep, awake etc. for the attainment of final emancipation. Pranayama is also necessary along with the destruction of the vasanas, say the elders; therefore, practise that also. By giving up vasanas and by practising pranayama, the mind becomes non-mind. Knowing this, do as you please. The movement of the life-wind is controlled by the practice of pranayama, by the following of the advice of the experts in the field, by conquering the desire for a happy seat, by food sacred, fond and limited and by the yoga of yama and niyama. By the understanding of the truth that in all things in the beginning and end, the Atman prevails, the vasanas become ineffective. By the absence of the outward friends, their association and attachment, by giving up the desire for samsara, the self is realised; the vasanas die. By seeing the destruction of the body, vasana does not arise. By the destruction of vasana, the mind does not harm. With the stoppage of the wind, the dust also stops. Thus, with the destruction of the movement of the Prana, the movement of the mind also is destroyed, because the movement of the life-wind is the movement of the mind. Just as dust rises from dust-heap, by the

movement of the life-wind innumerable evils take place in the world. Hence, one must try sitting alone for practising pranayama, with great effort. If this process is not happy to you, if you are interested in the control of the mind alone, you will attain the Atman after a long time. Without the pinprick, none can control the elephant, thus, this method of realisation as per the experts in the field, the mind also is very difficult to conquer. The best methods of controlling the mind are the acquisition of the knowledge of the Self, the association of the elderly wise, and the giving up of vasanas, and the control of the life-wind. Just as dust diminishes by the fall of water, by the above methods, the mind cools down. Those who leave these best methods and try to control the mind by fasting, spells and machines and by force are akin to those who leave aside the lamp and try to drive away darkness by the black substance, and also those who try to bind the wild elephant with the threads of the lotus-plant. Those who without controlling the mind and the body by these good methods but take recourse to other vulgar methods are called by the wise as fools, who go from one fear to another and from one sorrow to another. Such people roam like wild beasts unable to attain *nirvriti*, Peace in the forests and mountains, eating fruits, roots and leaves. They are afraid of every thing like the deer foolishly, brainlessly, and unluckily. Like the confused deer entering a village does not believe any body they do not believe any body. They drift away like pieces of grass in river-waters fearing, worrying, running after woes desiring sense-pleasures and having attachment. Moreover, they fall under the illusion of sacrifices, alms, penance, pilgrimages, temples, worship of many gods with mental worries. They live in forests like the

deer for long, They are pained by sorrows of attachment from all-quarters and unable to realise the Self, with the exception of just a few. They are like balls struck against the ground with bodies of birth and death transient, going to heaven and hell, with different joys and sorrows. Like waters in the tank they have whirlwinds. Therefore, Rama, rejecting the wrong notions of the mind, catching hold of Pure Samvit, devoid of attachment be firm and happy. The highest happiness is jnana; the happiest man is jnani, the best liver is jnani; the man of knowledge is the mightiest man; so Rama, be a jnanavan.

Be always thinking of the state of samvit which is the highest, the most ancient, devoid of objects of senses, without illusions. Be firm in the sky of the heart (the Brahman) though doing the deeds fit and proper possessing the virtues of the Jivanmuktas like sama, dama etc. Be ever the non-doer. (1-50)

93. Samadarsana, seeing all as equal

One who is able to control his mind atleast to some extent by self-enquiry is the man who made his life fruitful. Even if a small sprout of the kalpa-vriksha of Self-enquiry is born in the heart, it grows by leaps and bounds by the glory of practice. The lake the water of which is full with the fish, the birds like most and gather in and around. Thus, all the virtues come together and stay in the man of renunciation and deep self-enquiry. The man of the best enquiry of the Self, the real knower of the great Self, the man of great intellect in knowledge, is not lured even by the greatest riches. The woes and worries, physical, mental or of any other kind will never approach the intellectual giant of Self-realisation. Can the heavy rainy clouds of the deluge blown by wind

emitting flashes of lightnsng be caught by the fists of boys? Suspecting that the fully blossomed night-lotus, very fascinating defeated the beauty of her eyes, can an young lady catch hold of the Moon in the middle of the sky and put in the diamond box? Can the mosquitoes ever capture the wild elephant possessing the black lily-like front part of the head, the black-bees flying from the ichor? Can the deer ever conquer the lion, the nails of which shine with the gems of the elephant's head, torn to pieces and very proud in wars? Can the small frogs ever devour the pythons, capable of burning the highest trees of the forests with drops of poison, coming out of their and very hungry mouths? The knower of the Self, the man of courage, the discriminate and the Self-controlled will never be defeated by the enemies of sense-pleasures. Just as the wild wind carries away the creeper cut off to the root, the indiscriminate, weak mind will be carried away by the sense-enemies. Just as the small breeze can not move the mountains like the Meru, which stands the test of Deluges, the expert in discrimination will never be carried away by the lures of attachment and avarice. The weak, small flower-plant of Self-enquiry may be blown up by the cyclone of worry and woe, but never the strong tree of Self-enquiry. One whose mind is not in contemplation of the Self walking, sitting, waking, sleeping, etc., is as good as dead long ago. Always either yourself or with the wise elders, ponder over the questions "What is this body? What is this world?" As the things in darkness are found by the bright light, by the bright light of Self-enquiry, you can drive away the darkness of dangers and see the holy city of God. Just as the bright Sun dispells all darkness, the Sun of Knowledge destroys all darkness of all-sorrows.

What is knowledge? That which makes the reality of the Brahman known, that which is not different from the knowable, the correct enquiry of the Sastras is called knowledge. The wise call that knowledge by which the knowledge of the Self, born of Self-enquiry, is attained. Just as sweetness is in the milk, the knowable is in that knowledge. Just as the constant drunkard is constantly intoxicated, the man of equanimity and equality is full of the knowable. The knowable is equal pure, and the beyond, the Brahman. By the acquisition of knowledge, it is devoid of ignorance and the deeds of ignorance. The man of knowledge is always joyful and will never engross himself with any thing else. He will have no mind for sweet sounds of musical instruments like the lyre and the *venu*, in the songs of ladies instigating sense-pleasures, in the music of the black-bees proud with the Spring-season, in the flowers of the rainy season, in the sounds of the clouds, in the dance of peacocks and their sweet voice, the fascinating cries of famous birds, in the sounds of different instruments. Just as the Moon is not interested in the lotuses, he has no mind either for sweet or coarse sounds at all. He has no mind even for the pleasures within his reach just as the swan has no interest in the desert places; he has no mind even in the plays of the Nandana forest, shining bright by the leaves of the plantains. Just as the brahmin is not interested in the meat of his body, the impassionate, and the contented knower of the Self is not interested in the grapes, *kharjura*, and other fruits, in the wines *madya*, *madhu*, *myreya*, *maadhweeka*, *aasava* etc., curd, milk, ghee, butter etc., in the six tasteful varieties of food, and other fruits, roots, vegetables etc. He will have no interest in the positions of Yama, Chandra, Rudra, Surya, Vayu etc.

in the caves of Meru, Mandara, Kailasa, Sahya, Dardura etc., in the beds of sprouts, in the disc of the Moon and his rays, in the shrubs of the desire-yielding trees, in the places bedecked with gems and rubies gold and silver, in the creepers-like limbs of the heavenly damsels like Tilottama, Urvasi, Rambha, Menaka etc. He never loves or likes to see them, he will be full in mind, keeping silence, dignified and unmindful of the enemies. Just as a true brahmin is never interested in the smell of liquor, the knower of Self, who sees likes and dislikes alike, and who is firmly established in the Self is not at all interested in the flowers like *Kunda*, *mandaara*, *raktakamola*, *neelakamola*, *kumuda*, *punnaga*, *ketaki* etc., in the trees like *kadamba*, *choota*, *jamboo*, *aamra*, *kimsuka*, *ashoka* etc. in the creepers like *japa*, *atimukta*, *sowveera*, *bimba*, *patala* etc. and in the fragrance of *chandana*, *agaru*, *karpura*, *laaksha*, *kasturi*, *kesara*, *lavanga*, *kankola*, *tagara* etc. He will never be afraid of the sounds of the waves of the ocean, the echo of the sky, the roaring of the lions, trumpets of the enemies, sounds of *damarukas*, and the fierce sounds of the strings of the bow etc. He will never be disturbed even to a small degree by the *gheemkara* of the wild elephants, the war-sounds of the betalas, the cries of the demons etc. Let there be fierce sounds of thunders, the clashes of hill-sounds, the terrific *Iravata gheemkaras*, he will never be disturbed. Let the saw work on his body, let the sharpened sword cut his body, let the arrows strike him and let the vajra of Indra fall on him, the jnani will never be shaken. He feels neither pleasure nor sorrow either in the forests, or desert sands, etc. The Sun-heated sandy places, the green grassy flower-covered nice places, hits from the keen edged swords, beds of beautiful lotus-petals, high

mountains, underneath the wells, the sun-heated stones, soft creepers, heavy riches, utter poverty, biting cold etc. can never give either joy or sorrow to the knower of Self. Just as a traveller by placing down the burden on his back, takes rest, the knower of the Self always turns his mind inside and enjoys peace and bliss. In the forests of hell where the limbs are tortured by machines of iron, in the places where arrows, lances etc. shower as rain, the knower of the Self will not have any fear, confusion, discouragement etc. He sees every thing as equal, in peace, in silence, with courage, firm as a mountain. The knower of the Self eats the impure, the untasteful etc. as he eats the pure, tasteful etc. and digests both easily and equally. As he is disinterested in all things, all things are tasteful as well as distasteful to him at the same time. He is neither pleased nor displeased with the best and the worst food, drink or tiffin. He looks at the life-giver and the life-taker equally, with fondness and friendliness. The long-lived or short-lived bodies and their pleasures and pains, their beauty or ugliness, he looks at equally, and by them he is neither pleased nor displeased. As the knower of the Self, he is devoid of attachment, interest in the state of the world. He is of firm opinion that the senses are false, he will never give place to enjoyment of sense-pleasures. Just as the deer eat away grass, the senses eat away the men, devoid of the knowledge of the Self, and devoid of rest in the Self. The sense-crocodiles devour the men, their senses, as they drift away in the ocean of *samsara*, surrounded by *vasana*-waves, weeping bitterly and unendingly. Just as the mountain can not be swept away by the water-flow, the man of knowledge very firmly staying in the Self can not be harmed by disturbances of any

kind. For one who reposes in the highest state of bliss and one who is the attainer of the real state of Self, even the Meru is a straw. For one who is full and attaining the Self, and having a very broad mind, the whole world is a piece of grass, false and insignificant. To him poison is nectar; to him a minute and hundred kalpas are equal. The Self-realised souls see the world as Witness as only the Self and see the world as only samvit and so sweet-looking. They remain in the heart of the whole world. All the cage of the world is the movement of the samvit, there is nothing to gain or lose in it to the realised soul. Rama, the whole world is only the Samvit; nothing but the Samvit; hence gets rid of all illusions. What will the body then leave or accept when every thing is Samvit? All the sprouts called the present, the past and the future sense-objects dear to the deer of ignorance are in the opinion of the Jnani the realities of the sky etc., the objects of senses born from it. The thing that is absent in the beginning and the end is to be taken as absent at present also. At the present the power of a thing that appears only for a shortwhile is only the illusion of the mind. Understand aright all this; leave aside the mind that always thinks of the external things; become a *samvinmatra* and be above the odd idea. Even if you engage yourself in actions by body, mind, senses etc. when you are rid of attachment and association they will not trouble you. Rama, when you are non-attached, even if you do things mentally, as of the stages of desires, you will not be affected by them. Though one sees with the eye, when he is not attached to the thing, he is as good as a non-seer. When one is mentally attached to another thing, though he does not see he is as good as a seer of it; this fact is known even to a boy, by experience.

An unattached mind sees but does not see; hears but does not hear; touches but does not touch; smells but does not smell; opens the eyes but does not open; thus, though the senses of action fall naturally on their objects by the force of samskara, the Atman will never. If one is in his own house, but the mind is elsewhere, he sees but does not see; this is well-known even to idiots. Attachment is the cause of all the things; it is the cause for samsara also; it is the main cause for all desires; it is the cause for all dangers, big or small. Attachment is bondage; non-attachment is liberation. If there is no attachment, there is no birth at all. Rama, have no attachment whatsoever for any thing; be a jivanmukta.

Rama :- "Revered Sir, to dispel the fog of all doubts, you are the wind of the sarat season. Kindly let me know briefly what attachment is".

Vasishtha :- "Rama, attachment is the foul vasana, that causes the changes of joy and sorrow in the coming together and going away of things. That vasana is verily called Pure Vasana, that stays in the body of the Jivanmukta, that causes no rebirth and that is devoid of joy or sorrow. This pure vasana which remains till the end of prarabdhakshaya, the annihilation of the past action, is called non-attachment. The action that is done by it will not cause bondage. The impure vasana of those who are not jivaumuktas and who are ignorant fools, is full with joy or sorrow and causes bondage. The impure vasana that causes rebirth is called attachment. All action that is done by it causes only bondage. Give up that attachment which causes changes to the Atman and which is the form of vasana and be in peace; then your actions cause you no bondage. You will become

non-attached if you are not perturbed or elated by sorrow or joy and if you are not influenced by passion, anger and fear. You will become non-attached when you do not be sorrowful by losses and overjoyful by gains and when you are not immersed in desires. You will become non-attached when you do not give up oneness with the Atman while you are engaged in day-to-day affairs, in the states of joy and sorrow. When you realise the Self and become one with it, then though you attend to the actions as they fall on you, you will be non-attached. The spontaneous non-attachment is the fixed state of the Jivanmukta. Attain it and Rama be dispassionate. Possessing the nature of the Jivanmuktas, observing silence, controlling the senses, being devoid of ego, malice and pride and kicking off sorrow, the wise shine resplendent. In spite of the prevalence of innumerable things that cause the mind fall in, go for, sense-pleasures, the wise knower of the Self remains with equanimity and equality of mind, doing the spontaneous and natural actions that fall on him. He does not attend to any thing else. He always enjoys in the Self, doing his duty as per nature, with the mind devoid of deep interest and desire for the fruit of his action. Just as the ocean of milk though confused and churned by the Mandara Mountain will never leave its whiteness, the wise knower of the Self, even in extreme states of joy or sorrow will never lose his equanimity and equality of mind and his best natural qualities perseverance, control and joy. The emperorship, the wormhood or insecthood, the position of Indra are equal to the Jnani, who does not feel joy or sorrow. Like the Moon who is the same at rise and fall, the jnani is the same at all levels, stages and circumstances. Rama, give up the different kinds of

anger and differences and wretched forms outward, without ever being pessimistic, contemplate on the Self to attain the highest state of Bliss. By such a state of samadhi, all vasanas perish, your mind will be pure and it leads you definitely to the state of Moksha, in which all actions of ignorance are fully destroyed. You will then be firmly established in the ever Absolute Bliss, in which there is absolutely no birth, death or old age. (1-101)



GLOSSARY

- Adwaita : Non-duality Aham : I, the embodied self
 Ahankara : the ego Ajnana : ignorance
 Ananda : Bliss
 Antahkarana : Instrument of inner perception
 Apana : One of the vital airs in the body
 Atma, Atman : Principle of life and sensation; Sat, the true One, the Real One, the Existent without a second, the Conscious One, having nothing but itself to be conscious of, the Limitless; the One beyond change and death, the self-same, the Absolute, the One conscious Impersonal Being of a Self.
 Avidya : Ignorance, nescience
 Brahman : The Absolute Buddhi : Intellect
 Chakra : A wheel, a yogic centre of Contemplation, one of the weapons of Lord Vishnu
 Chidatma, Chitghana : Chit Absolute Intelligence
 Chitta : The mental mode turned towards objects. That aspect of the mind in which impressions are accumulated.
 Drik : Subject Drisya : Object
 Jiva : The individual soul or ego
 Jivanmukta : One who realised the Supreme Identity in life
 Jnana : Knowledge of the Absolute
 Laya : absorption, dissolution
 Maheshwara : Lord Siva as the Parabrahma, the Absolute
 Manana : Contemplation
 Mantra : Sacred spell, ritualistic incantation

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248 IC4-VEN-1.5

Glossary

- Maya : Illusion, false appearance, manifestation or illusion personified. The name of a demon expert in maya.
- Nirvana : Final Emancipation.
- Nirvikalpasmadhi : The highest state of concentration in which the soul loses all sense of being different from the Universal Self.
- Paramapada : The Supreme State
- Paramatma : The Supreme Self, the Universal Brahman.
- Prakriti : Primordial substance out of which all things are created, the Primal Nature
- Prana : The first of the ten vital winds; the breath of life; the Brahman according to Sri Sankara.
- Prarabdha (Karma) : That part of destiny bearing fruit in the present birth due to past action.
- Purna : Fulness, infinite
- Puryashtaka: Eight Constituents
- Samskaras : Latent impressions
- Sanchita (Karma): Accumulated karma in previous births that still remains to be experienced.
- Sankalpa : Volition, mental activity.
- Sastras : Scriptures; Sciences
- Sat : Existence, Pure Being
- Sattwa : tendency to purity
- Siddha : The realised soul, the liberated.
- Spanda : Vibration
- Sushupti : Deep or sound sleep
- Tureeya : The fourth state; the witness Consciousness above the changing states of waking, dreaming sleeping.
- Upasama : Tranquillity, quiescence
- Vasanas : Predispositions, tendencies, propensities of the mind.
- Vedanta : The Absolute Truth as established by the Upanishads, Brahmasutras and Gita.
- Vichara : Self-enquiry, enquiry into Self.
- Videhamukti : Self-realisation devoid of body-consciousness, opposite Sadchamukti.
- Vijnana : Knowledge, discriminating the real from the unreal.
- Vishayavasanas : Predisposition towards sense-enjoyment
- Vivarta : Modification
- Vyvahara : The phenomenal or empirical life.
- N.B :- The meaning of Sanskrit words are generally given where they occur.